CONFIDENTIAL.] [No. 39 of 1909.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 25th September 1909.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI.				
1	"Anusilan"	Calcutta	Weekly ...	.....	1,000
2	"Bangabandhu" ...	Ditto	Do. ...	Barendro Lall Mukerjee, age 27, Hindu	500
3	"Bangabhumi" ...	Ditto	Do. ...	Gets contributions from different writers.	
4	"Bangaratna" ...	Ranaghat ...	Do. ...	Kanai Lal Das, age 25, Karmokar	100
5	"Bangavasi"	Calcutta	Do. ...	Behari Lal Sarkar, age 52, Kayastha; Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura	Do. ...	Biswanath Mukerji, B.L.	713
7	"Basumati"	Calcutta	Do. ...	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto	Do. ...	... ..	
9	"Birbhum Hitaishi" ...	Suri	Do. ...	Rajranjan Sen, age 34, Baidya ...	300
10	"Birbhum Varta" ...	Do.	Do. ...	Debendra Nath Chakravarti, age 36, Brahmin.	800
11	"Burdwan Sanjivani" ...	Burdwan	Do. ...	Prabodhananda Sarkar	950
12	"Chinsura Vartavaha" ...	Chinsura	Do. ...	Dinanath Mukerji, age 42, Brahmin ...	650
13	"Daily Hitavadi" ...	Calcutta	Daily ...	.....	
14	"Dainik Chandrika" ...	Ditto	Do. ...	Hari Dass Dutt, age 37, Kayastha ...	200
15	"Dharma-o-Karma" ...	Ditto	Monthly ...	.....	
16	"Education Gazette" ...	Chinsura	Weekly ...	Shibnath Bannerji, M.A., B.L.	1,500
17	"Ekata"	Calcutta	Do. ...	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
18	"Hitavadi"	Ditto	Do. ...	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan"	Ditto	Do. ...	Hari Das Dutt, age 37, Kayastha ...	1,000
20	"Howrah Hitaishi" ...	Howrah	Do. ...	Gishpaty Kabyatirtha, age 36, Kayastha.	3,500
21	"Jagaran"	Bagerhat ...	Do. ...	Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar"	Jessore	Do. ...	Ananda Mohan Chaudhury, age 34, Kayastha.	500
23	"Kalyani"	Magura	Do. ...	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnavasi"	Khulna	Do. ...	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum"	Purulia	Do. ...	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi"	Chandernagore ...	Do. ...	Surendra Nath Sen, age 32, Hindu ...	500
27	"Mihir-o-Sudhakar" ...	Calcutta	Do. ...	Sayyid Osman of Basirhat, age 35; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad	Do. ...	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia"	Krishnagar ...	Do. ...	Susil Kumar Maitra, age 28, Brahmin.	800
30	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-Weekly ...	Revd. Lall Behari Shah, age 50, Native-Christian.	300
31	"Nayak"	Ditto	Daily and Bi-Weekly.	.....	500
32	"Nihar"	Contai	Weekly ...	Madhu Sudhan Jana, age 49	200
33	"Nivedan"	Calcutta	Do. ...		
34	"Pallivarta"	Bongong	Do. ...	Charu Ch. Roy, age 35, Kayastha ...	400
35	"Pallivasi"	Kalna	Do. ...	Sosi Bhusan Banerji, age 42, Brahmin	600
36	"Prachar"	Calcutta	Monthly ...		
37	"Prasun"	Katwa	Weekly ...	Purna Chandra Chatterji, age 43; and Banku Behari Ghose, age 38, Goala.	500
38	"Pratikar"	Berhampore ...	Do. ...	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
39	"Prava"	Calcutta	Do. ...	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat"	Ditto	Do. ...	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia	Do. ...	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar"	Asansol	Do. ...	Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mittra, age 26, Kayastha.	500
43	"Samaj Darpan" ...	Salkia	Do. ...	Satya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay"	Calcutta	Do. ...	Ganendra Nath Das, age 54, Brahmin	800
45	"Sanmilani"	Serampore ...	Do. ...	.....	

LIST OF NEWSPAPERS—*concluded.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI—*concld.*				
46	"Samvad Purnachandrodaya"	Calcutta	Daily ...	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani"	Ditto	Weekly ...	Shiva Nath Sastri and Ramanande Chatterjee.	7,000
48	"Sevika"	Diamond Harbour ...	Monthly ...	.....	
49	"Soltan"	Calcutta	Weekly ...	Moulvi Muhammad Moniruzzam of Chittagong.	1,500
50	"Sonar Bharat" ...	Howrah	Do. ...	Baikunta Das Gupta, age 35, Baidya	3,000
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta	Do. ...	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadesh"	Ditto	Do. ...	S. C. Lahiri, Pat. Lovett and Pandit Baijnath Bidyanidhi.	500
53	"Tamalika"	Tamluk	Do. ...	Sita Nath Mondal, age 26, Hindu ...	900
54	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, age 26, Kayastha	500
	HINDI.				
55	"Bharat Mitra" ...	Calcutta	Weekly ...	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 44, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore ...	Do. ...	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat"	Calcutta	Do. ...	Prantosh Dutta, age 35, Kayastha ...	500
58	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday"	Calcutta	Monthly ..	.....	
60	"Jain Gajat"	Arrah	Weekly ...	Printed and Published in the United Provinces.	
61	"Jain Pataka"	Calcutta	Monthly ...	.....	
62	"Hindi Bangavasi" ...	Ditto	Weekly ...	Hari Kissen Joahar, age 30, Khettri	4,000
63	"Hitavarta"	Ditto	Do. ...	Rao Puraadkar, age 29, Mahratta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri"	Gaya	Monthly ...	.....	
65	"Marwari"	Calcutta	Do. ...	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
66	"Marwari Bandhu" ...	Ditto	Weekly ...	.....	
67	"Narsingha"	Ditto	Monthly ...	.....	
68	"Siksha"	Bankipore ...	Weekly ...	Gohkaran Singh, age 38, Babhan ...	255
	PERSIAN.				
69	"Roznama-i-Mukaddas-Hablul Matin"	Calcutta	Weekly ...	Syed Jalaluddin Alq Husaini, Muhammadan.	
	URDU.				
70	"Ayini-i-chatar Gupt" ...	Bankipore ..	Weekly ...	.....	
71	"Al Panch"	Ditto	Do. ...	.....	
72	"Bihar Gazette" ...	Ditto	Do. ...	Muhammad Murad Ali Khan, age 42	250
73	"Dar-us Sultanat" ...	Calcutta	Do. ...	Quazi Abdul Latif, age 35, Muhammadan.	200
74	"Khawah Mokhab Panch"	Gaya	Do. ...	.....	
	URIYA.				
75	"Garjatbasini"... ...	Talcher	Weekly ...	Bhagi Ruth Misra, age 40, Brahmin.	
76	"Manorama"	Baripada	Do. ...	...	
77	"Nilachal Samachar" ...	Puri	Do. ...	Baidya Nath Singh, age 31, Punjabi	600
78	"Sambalpur Hitaishini" ...	Bamra	Do. ...	Dinabandhu Padhan.	
79	"Samvad Vahika" ...	Balasore	Do. ...	Harish Chandra Sarkar, age 52, Sadgop.	500
80	"Uriya and Navasamvad" ...	Cuttack	Do. ...	Rama Tarak Sen, age 47, Tamuli ...	700
81	"Utkal Darpan" ...	Sambalpur ...	Do. ...	.....	
82	"Utkal Dipika" ...	Cuttack	Do. ...	Gauri Sankar Roy, age 75	800
83	"Utkal Sakti" ...	Calcutta	Do. ...	.....	
84	"Utkal Varta" ...	Ditto	Do. ...	Moni Lall Moherana, age 45, Hindu Karmokar.	800

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali.				
5A	"Bangla"	Santipur	Weekly ...	.....	.....
14A	"Dharma"	Calcutta	Do. ...	Aravinda Ghosh	.....
26A	"Medini Bandhav" ...	Midnapore ...	Do. ...	.....	.....
23A	"Karmayogin"	Calcutta	Do. ...	.....	.....
	Hindi.				
54A	"Bharat Bandhu" ...	Calcutta	Weekly ...	.....	.....
68A	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Jaganand Kumar	.....
68B	"Sri Sanatan Dharm" ...	.....	.....	.....	.....
	Urdu.				
74A	"Najmul Akhbar" ...	Calcutta	Weekly ...	S. M. Nazim Husain	.....
74B	"Star of India" ...	Arrah	Do. ...	Zahurul Haque	.....
	Bengali.				
47	"Sandhya"	Calcutta	Weekly ...	Ceased to exist	.....

I.—Foreign Politics.

Namai Muqaddas Hablul Matin, Sept. 13th, 1909.

The *Namai Muqaddas Hablul Matin* [Calcutta] of the 13th September dwells at length on the necessity of organising an Investigation Department in Persia in order to keep under supervision the movements of the employés of the State as well as of other officers. The efficient management of the offices under the various Powers depends, according to the paper, on the amount of importance given to the Investigation Department. The British Government, which is the best in point of administration, has a more extensive Investigation Department than that of any other Government.

Need of an Investigation Department in Persia.

Namai Muqaddas Hablul Matin, Sept. 13th, 1909.

2. In giving a translation of an article in the London *Daily News* commenting on the military movement of Russia in respect of Persia, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 13th September warns the Persians against the diplomacy of the Russians, who, it says, are unchanged in their policy and have acquired the historic notoriety of being the breakers of contract with other nations.

The London *Daily News* on Russian movement in Persia.

It advices the Persians not to take a nap or touch food till they have driven away the foreign army from their country, and asks the New Cabinet and the National Assembly to regard it (the expulsion of the Russians) as the most important question at issue.

The paper then goes on to say that the despatch of a handful of Indian soldiers to Shiraz has favoured the object of the Russians, who have been trying to find an excuse for prolonging the stay of their army in Persia. The Persians should be quick to grapple with the situation, lest their neighbours should find some fresh excuse to involve the State and the nation in serious difficulties.

Namai Muqaddas Hablul Matin, Sept. 13th, 1909.

3. In summarising the news from Afghanistan, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 13th September notices that Sardar Nasrullah Khan has submitted a plan to His Majesty the Amir for the organisation of a military force composed of Afghan Hindus selected by conscription from every family of eight members.

The Afghan news.

The paper goes on to notice as a rumour that the Afghan Government has purchased new arms to displace the old ones which it has disposed of in the market at three to four rupees per musket. It is said that the inhabitants of Cabul and its environs have fully armed themselves, and if any occurrence takes place, it would be difficult the keep them in check.

Hitvarta, Sept. 16th, 1909.

4. Continuing its article on "Indians in foreign land" (*vide* page 1260 of last week's report), the *Hitvarta* [Calcutta] of the 16th September laments the present condition of the Indians in the Transvaal, and says that if the Indians, too, had been independent, the English would not have shown their unwillingness to interfere with the Europeans in the Transvaal on the ground that the latter had the right of self-government. But although we cannot bring the Transvaal Government to the right path, our present condition affords us a weapon which, if we use with resoluteness, will enable us to force not only the Transvaal and the British but all the Governments of the world to ask for our pardon. Before this (weapon) the power of the merchants' government is smashed to pieces. If the English are not disposed to entertain any regard for our interest, we should keep no connection with them. Co-operation means mutual help. Sir Edward Baker demands co-operation from the people, but when we are in need of the same from the English, it is denied to us; it is clear from it that the English are not inclined to give any assistance in return for what they receive from us. Why should we then blindly help them? It is sufficient if we do not transgress the bounds of the law. The Indians had offered assistance to the Transvaal Government during the Boer War, but, in return for it, they are being driven away from the Colony and their property seized by their enemies. We are not prepared to do such acts of goodness as bring evil in return; clapping requires the use of both the hands.

The Transvaal Indians.

When the English officials join hands with us out of selfish motives, and disregard us when their purpose is served, then why should we not behave with them in the same way? Man does not like to get evil in return for good. God will retribute the English for breach of trust: we ought to do what is our duty. Sir George Clarke, Governor of Bombay, did not consider it proper for the Indians to hold a meeting for the assistance of the Transvaal Indians under the leadership of the Sheriff. All these go to show that prayers, entreaties and protests are a mere folly. The only weapon in our hand is boycott of English and Colonial goods. Brethren! Be firm in boycotting English and Colonial goods from to-day. Beware! Let no such article be allowed to enter your house.

BHARAT MITRA, Sept. 18th, 1909.

The Transvaal Indians.

5. Referring to the protest meeting held in Bombay the other day against the treatment of the Indians in the Transvaal, the *Bharat Mitra* [Calcutta] of the 18th September says that, although a cry has been raised against the oppression from here to England, no one thinks of removing this black spot on the fair name of England.

II.—HOME ADMINISTRATION.

(*a*)—*Police.*

BASUMATI, Sept. 18th, 1909.

The Police Resolution.

6. In commenting on the recent Government Resolution on the working of the police in Bengal, the *Basumati* [Calcutta] of the 18th September writes:—

Sir Edward Baker is known to possess extensive knowledge of Bengal, and the Bengalis have looked on him as one of their own, have given him their respect and love and they expect a great deal from him as their ruler. Furthermore, His Honour is known to be a supporter of the reforms and his recent deference to public opinion in the matter of the postponement of the Police Bill has given him a fresh claim to the popular gratitude. Such being his previous record, His Honour's recent biassed and mischievous resolution on the Bengal Police has struck the public with amazement and despair and wrung from them the exclamation *Et tu Brute*? There would be nothing surprising if such a resolution had been indited by Sir Andrew Fraser, that official, who instead of shrinking from, actually took pride in, publicly declaring himself "a friend of the police," a body of men with the brand of infamy on them. But why should Sir Edward Baker, known to be a friend of the people, echo what the Inspector-General of Police may have said in his own defence, and thereby strike the Bengalis dumb with amazement? Inspite of all Government Resolutions, the fact remains that the incompetency which the police betrayed in connexion with mythical Midnapore conspiracy and which brought on them a disgrace which will not be washed away in hundreds of years with all the waters of the ocean, has revealed them in their real aspect. And as to the evidence on which this allegation of the mythical character of the Midnapore conspiracy rests, let Sir Edward Baker himself answer if the people are to prefer the result of a secret enquiry like that by Mr. Macpherson to the judgment of the High Court.

Turning now to another part of the resolution, it cuts one to the quick to read Sir Edward Baker's reflections on the refusal of the public to co-operate with the police. That such refusal exists may be conceded a hundred times, but His Honour's idea as to the cause of such refusal is a most mistaken one and an amazing one withal, when one considers his long experience of the conditions of this country. His Honour may not believe it, but it is a fact all the same that the sight of the *lalpuggree* makes people fly into their homes and bolt their doors. Formerly indeed, whole villages used to be deserted on the approach of a policeman—but even now, people try to keep themselves carefully aloof from them as far as possible. And if Sir Edward would know why this terror exists, let him peruse carefully the report of the Police Commission. How many persons who had had to come into contact with the mufassal police on business, have escaped without having to pay bribes? Of course it is not that there are no honest men at all in the police—these

remarks apply only to the common run. The police if they catch hold of any body and make him assist them, do so without any regard for that man's convenience and advantage. The Police Commission itself testified to the truth of this complaint thus:—

"The Commission have received endless narrations of the worries involved in a police investigation. A body of police comes down a village and is quartered on it for several days. The principal residents have to dance attendance on the police all day long and for days together. Sometimes all the villagers are compelled to dance attendance, and inquiries degrading in their character are conducted *coram populo*. Suspects and innocent persons are bullied and threatened into giving information they are supposed to possess."

Indeed, the Commission do not go far enough, and it is a well-known fact that a villager's first thought when his home has been broken into by thieves, is to stop up the hole, so that the police might not come and trouble him. Whence arises this fear? Does not Sir Edward know?

After all, what is the good of this talk of the public assisting the police? The police in a good many cases do not want this assistance, for it interferes with their corrupt practices, with their habit of *challaning* an innocent man in lieu of the real offender, who has bribed them sufficiently. An unsolicited offer of assistance in such a case may lead to the volunteer being caught as the offender himself by an offended policeman.

Public spirit in this country is admittedly feeble—else the police would not be permitted to commit so much oppression—but all the same, the people certainly do not regard with indifference the growth of crime in their midst. If, nevertheless, they refrain from assisting the police to track down the criminals, the cause must be manifest.

In conclusion, it is patent that this policy of laying all the blame on the shoulders of the public will only create immense popular indignation and add to the waywardness of the police. This kind of bias was not looked for from Sir Edward Baker who has a reputation for justice.

Continuing on the same subject, the same paper writes elsewhere that, if the people here do not co-operate with the police, it is because the latter are too terrible in the eyes of the former to be approached with safety. The higher classes of the community have been so much annoyed by the false ways of the police that they do not care to come into contact with them if they can help it. The remedy lies in reforming the police, making them fit for good society, and purging them of the malpractices now rampant among them. Else Government Resolutions are not strong enough to make people face tigers or bears or snakes. Mere expressions of regret and attempts at white-washing the police will not avail. The public will not willingly travel on a path which the authorities have filled with thorns.

7. The *Hitavadi* [Calcutta] of the 17th September writes:—

Government and the Police.

HITAVADI, Sept. 17th, 1909.

The Police are all in all with the Government, because it is with their help that the work of administration is carried on. Hence to censure the Police is almost the same thing as to the censure the Government. The Government, however, does not always put up with such censure. The Chief Court of the Punjab has recently passed certain severe strictures upon the Police in connection with a murder case, and the result is that the Judicial and the Executive are now at loggerheads in that Province. The Lieutenant-Governor, Sir Louis Dane, has come out with a resolution in which His Honour has write-washed the Police, and also thrown out hints regarding short-comings in the Chief Court's judgment. And this is as it should be. The Police has to shape its conduct on the hints they receive from the Government, whose welfare they have at heart. Where then would the Police be, if Government were to pass strictures upon their acts, if, as the saying goes, they (*i.e.*, the Police) are called thieves by the very persons for whom they steal? What with the hatred of the public and what with the enmity of thieves, dacoits and criminals in general, the position of the police is far from enviable. If in addition to these drawbacks the Police were denied the support of Government, no Indian would care to serve in its ranks. This is the view Sir Andrew Fraser used to take

of the matter, and his opinions are, we find, shared by the present Lieutenant-Governor of the Punjab.

It cannot at the same time be denied that it is on the impartiality of British justice that the security of the British empire in India depends. The unrest in Bengal would never have been quieted so soon, unless Sir Lawrence Jenkins had been sent out as the Chief Justice of this Province. It is the impartial justice which Sir Lawrence Jenkins has been dealing out which has strengthened the attachment of the Bengalis to the English. And this fact is admitted even by the *Englishman*. The Government, therefore, is now confronted with a very difficult situation. It thinks that the prestige of the administration will be nowhere, unless the powers of the Police are kept unimpaired. At the same time it knows that, unless the independence of the judiciary is maintained, the people will lose the respect they have for the Government. The Punjab Government perhaps thinks that, unless the Police are whitewashed and the people made to fear the police, it will not be possible to govern the country. But however much the Government may try to exonerate the Police, the public will never have any good opinion of that body. On the other hand, if the people once lose faith in the judiciary of the country, the consequences will be very baneful. We are confident that if a hot-headed ruler like Sir Denzil Ibbetson had not been in charge of the administration of the Punjab, and a reckless Lieutenant-Governor like Sir Andrew Fraser had not been at the head of affairs in Bengal, the unpleasant incidents of the last five years would never have taken place. No one can say that the animosity against the administration which Sir Denzil Ibbetson's blunders created in the Punjab will not be revived if Sir Louis Dane follows in his predecessor's foot-steps. The people of this country have not yet entirely lost their respect for the British administration. They still think that though one or two Viceroys or Lieutenant-Governors may by their oppressions create unrest in the country, everything will be quiet as soon as a good ruler comes to take their place. If, however, the people find that two or three Lieutenant-Governors consecutively follow the same policy, they will lose all hope. It is no doubt the duty of every ruler to keep up the traditions of the administration. But if he tries to keep up those traditions by means of oppression, arrogance and ignorance, the result is bound to be ruinous.

So long as the present system of administration remains unimpaired, so long are the Police sure to continue to be unruly and indomitable. No white-washing of the Police by Government resolutions will be able to make the black spots on its body look transparent and white. But then even if the entire population of the country proclaim the disgrace of the Police in one voice, the power and the influence possessed by the Police will never wane, for the Police are to the Government what a blind man's stick is to him. But is it proper to make the path rough for the sake of the stick? Is it proper to inflict pain on the entire population of the country for the sake of the Police? Is it proper to lower experienced Judges in the estimation of the public, so that the honour of the Police may be upheld? This is what we want to know.

SAMAY, Sept. 17th, 1099.

Why the people do not cooperate with the Police.

8. Referring to the charge brought by the Government of Sir Edward Baker in a resolution against the people of not co-operating with the Police in the detection of crime the *Samay* [Calcutta] of the 17th September says:—

Is the Government unaware why the people at large keep aloof from the Police? Just mark how the people co-operate with officers of the Postal Department, and how their complaints are treated. What effect the treatment of our leaders by the Police and the deportations have had on the people, Government must be well aware of. The Midnapore Bomb conspiracy case has given a rude shock to the country, and so have the Calcutta Beadon Square riots. The memory of the various misdeeds of the Police is difficult to efface from the mind. But in spite of all this, Government has uniformly tried to white-wash the guilty Police. The ignorant people do not know what Government says in its resolutions, but form their conclusions according to their own lights. Let Government do what it likes to exonerate its pet Police, the illiterate masses will nevertheless keep aloof from them as from ferocious tigers.

9. In commenting on the recent Government Resolution on the working of the Police in Bengal, the *Sanjivani* [Calcutta] of the 1 :th September writes :— SANJIVANI, Sept. 16th, 1909.

The mis deeds of the Police.

The sense of this resolution is that whatever the Police have done or are doing is unexceptionable. While Government has been profuse in its praise of the aptitude of the Police in detecting political crime, why has it made no mention in that connnection of the revelations of Police misdeeds, of the suborning of witnesses, maltreating men under trial, and such like things? Government assumes that there were conspiracies against it at Maniktala and Midnapore. Granting the existence of the former conspiracy, has not the High Court proved the latter to be a myth? And even setting aside the view of the High Court, no definite opinion should have been expressed in this matter, pending the receipt of Mr. Macpherson's report.

10. The *Banga Bandhu* [Calcutta] of the 14th September writes :— BANGA BANDHU, Sept. 14th, 1909.

Why the Indians do not cooperate with the Police.

What a pity that the Master of Elibank has cited Mill in support of the repressive measures in India! We ask, has Mill also supported deportations without trial? Are the authorities really ignorant as to why the Indians do not come forward to co-operate with the Police? The reason is that the Indian Police are for the most part hopelessly corrupt, most oppressive and extremely wicked. Can it be expected that respectable men should voluntarily turn themselves into so many Rakhal Lahas and sacrifice their honour? Never will they stoop to such a thing.

11. In referring to the recent conviction of two or three policemen of Jagmampet thana in Madras for illegal practices, the *Basumati* [Calcutta] of the 18th September writes :— ASUMATI, Sept. 18th, 1909.

Police oppression.

These acts of oppression by the Police all over India are creating a feeling of resentment and indignation in the inmost recesses of the popular mind, and bringing the whole administration into serious disrepute. Government however refuses to recognise the presence of this evil. Do such lamentable incidents happen so frequently in any other civilised country? Far more than the constitutional reforms, the reform of the Police will earn the public gratitude.

12. After noticing the punishment awarded by the Sessions Judge of Godavery on certain Police officers for oppression, the *Bir Bharat* [Calcutta] of the 19th September says :— BIR BHARAT, Sept. 19th, 1909.

The present Police not needed.

Instances of the wicked conduct of the Police are frequently published. Not a week passes but we have to bring scandal of the high-handed and self-willed Police to light; but does any one direct his attention towards the Police reform? The Indians do not want such a Police—such a peace-maintaining Police! Does not the Police exist for protecting the life and property of the people? It is at present the enemy of both. We therefore say: "O, Master! check your Police dogs; we do not want such protectors."

13. To the *Bharat Mitra* [Calcutta] of the 18th September the case of Asharam of the Umballa district furnishes an example of the consequences of preferring a complaint against the Police. Here follows an account of what is alleged to be the persecution of the complainant, and how he was saved from being punished by the intervention of the High and Sessions Courts. BHARAT MITRA, Sept. 18th, 1909.

Consequences of a complaint against the Police.

14. The *Hitavadi* [Calcutta] of the 17th September writes thus on the subject of undetected crime in Bengal :— HITAVADI, Sept. 17th, 1909.

Undetected murders in Bengal.

Of the 329 cases of murder which were committed in Bengal during 1908-09, only 80 ended in the conviction of the culprits. The Lieutenant-Governor is of opinion that the unwillingness of the people to help the Police in detecting criminals was the cause of this. We know full well that if some one furnishes the Police with information which may lead to the arrest of a criminal, the Police can easily find him out and send him to jail. But people do not always commit murders after taking counsel

with other people or asking them to stand as witnesses of their acts. We do not think that the Lieutenant-Governor is at all justified in making the sweeping allegation that the people do not care to help the Police in detecting murderers, since His Honour cannot say for certain in how many of the 249 cases of murders, in which the Police failed to find out the culprits, the people knew all about the murderers, but did not let the Police have any information on purpose. There is no harm in applauding the Police or belittling their guilt; but is the reputation of the Police enhanced by blaming innocent persons? We say all this, because we have often been pained to find the authorities applauding the Police at the cost of the people; and Sir Edward Baker would do well to take this fact into consideration.

MEDINI BANDHAB, Sept. 13th, 1909.

Inspector Lalmohon Guha again at Midnapore.

15. Referring to the transfer of Inspector Lal Mohan Guha again to Midnapore, the *Medini Bandhab* [Midnapore] of the 13th September writes:—

Babu Lal Mohon Guha one of the actors in the Midnapore Bomb conspiracy affair, has been sent back to Midnapore from Chinsura as Town Inspector and Police informers are in great glee. Strong guards have been placed in the town, and in consequence the inhabitants have begun to shut their windows and doors, as they are afraid of bombs being discovered. Is there no other officer in the Police Department fit to be Town Inspector of Midnapore?

At the time of the Midnapore enquiry, many witnesses made various statements against this officer before the Divisional Commissioner. Many damage suits are going to be instituted against him. It is certain that he will try every means to bring these intending suitors to trouble. Such a man should be transferred from Midnapore by all means.

NAYAK, Sept. 19th, 1909.

Inspector Lalmohon Guha.

16. The *Nayak* [Calcutta] of the 19th September also expresses itself in the sense above-mentioned.

DAINIK CHANDRIKA, Sept. 20th, 1909.

The approver in the *Janmashtami* stabbing case.

17. The *Dainik Chandrika* [Calcutta] of the 20th September says that Gobes Chandra Chatterjee, the approver in the *Janmashtami* stabbing case, has been granted an allowance of Rs. 65 per month and a steam-launch and a boat have been placed at his disposal. Two boys were of late arrested in connection with the attempted dacoity at Khojeswar (in Faridpur) on the strength of information given by the approver Gobes; but none of the two witnesses, who were asked to identify the accused, could identify them. After all it is a very comfortable thing to be an approver, though so far no approver has been able to serve any useful purpose to the Government, which spends huge amounts of money on approvers only to get snubbings from the High Court in the end. The pity of it all is that the authorities do not seem to get their senses back even now. It is India's money which they throw away, and there is no one to whom they are to render account for this waste, or else things would have been far otherwise.

MIHIR-O-SUDHAKAR, Sept. 17th, 1909.

An apprehended breach of the peace between Hindus and Musalmans at Tribeni.

18. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 17th September draws the attention of the authorities to the possibility of a breach of the peace between Hindus and Musalmans owing to the attempt that is being made by Babu Manomohan Ghosh, an Assistant Engineer, to construct a temple to *Kali* near a *Gazi Dargah* standing on a plot of land at Tribeni for which the Babu has taken a *mukrari* lease from a late *mutwalli*. The Babu disregards all entreaties to respect Mahomedan religious susceptibilities and is determined to stand on his rights. Though the Police favour the Hindus, yet that will not prevent a breach of the peace. His Honour the Lieutenant-Governor and the Divisional Commissioner should intervene.

DAILY HITAVADI, Sept. 19th, 1909.

Dacoity at Rahru, a village near Kharlah on Eastern Bengal State Railway.

19. The *Daily Hitavadi* [Calcutta] of the 19th September publishes a letter to the effect that dacoities have become very frequent at Rahru near the Khardah railway station. The other day thieves entered the house of the late Satkari Ganguli, dragged his widow

and widowed daughter out of their bed-rooms, maltreated them and robbed them of all their belongings. A few persons of the locality came out, but they were powerless against the ten or twelve men who were defiantly plying their *lathies*. For a month now brickbats have been falling into the houses of some respectable men and six attempts have been made to loot their houses. On the 12th of September last some ten or twelve dacoits armed with *lathies* and brickbats broke open the door of a shop but were forced to take to their heels, when a *durwan* from Bepin Babu's house came out. Sometime after this occurrence a police constable suddenly appeared at about 3 o'clock at night. This created suspicion. However, these atrocities have been going on for a month without any steps being taken by the local police. The District Magistrate is asked to depute some expert police officer to the village.

MIHIR-O-SUDHAKAR, Sept. 17th, 1909.

An allegation against the Jessore Police.

20. One Kazi Elahi Baksh, an inhabitant of Dharma-Pukharia, post-office Bangaon, district Jessore, a Muhammadan orphan lad, makes the allegation in the *Mihir-o-Sudhakar* [Calcutta] of the 17th September, that, owing to Hindu intrigues the Police visit him from time to time and abuse him apparently without any cause. He therefore begs pecuniary help from his co-religionists in order to save him from the clutches of the Police.

DAILY HITAVADI, Sept. 21st, 1909.

The Calcutta Police and the "Monkey letter" in the Alipur Bomb case.

21. A contributor to the *Daily Hitavadi* [Calcutta] of the 21st September, who signs himself as "The Old Man," writes:—

So then the Police would have it that the word "monkeys," which appears in what is known as the "Monkey letter" which forms an exhibit in the Alipur Bomb case, means the Police. The accused denied all knowledge of the letter, and Sessions Judge of Alipur was also of opinion that the letter had not been written by them. But all the same the Police would insist on having the word "monkeys" mean the Calcutta Police. So long I had an idea that the Calcutta Police were composed of human beings, though of course their acts would often raise grave doubts in my mind as to their being really so. But now that they declare themselves to be monkeys, I must accept them to be so. Henceforth I must take all their pranks and grimaces, and all house-searches and hankering after perquisites as quite natural to their simian nature.

BANGAVASI, Sept. 18th, 1909.

Expert opinion on Bengali dramas intended to be staged.

22. The *Bangavasi* [Calcutta] of the 18th September says that the opinion expressed by certain Police officers on Bengali dramas intended to be staged and on pieces composed for *Jatra* parties ought not to be accepted as final, but that these compositions should be submitted to some literary society or to eminent literary men for opinion. It is expected that this suggestion will be favourably accepted by the authorities.

(b)—*Working of the Courts.*

SAMAY, Sept 17th, 1909.

Allegations against Mr. M. C. Ghose of Comilla.

23. The *Samay* [Calcutta] of the 17th September takes strong exception to the conduct of Mr. M. C. Ghose of Comilla, referred to in paragraph 25 below, and in drawing the attention of the District Magistrate to it, speaks of its insulting and extraordinary nature. It concludes: It is the same Mr. Ghose who lately outraged Hindu feelings by entering into a temple with shoes on. He is now bidding for much greater notoriety than that.

BASUMATI, Sept. 18th, 1909.

Allegations against Mr. M. C. Ghosh, I.C.S., of Comilla.

24. In referring in a sarcastic vein to the alleged order of Mr. M C. Ghosh, I.C.S., of Comilla, forbidding mukhtears from addressing his peshkar in Court, the *Basumati* [Calcutta] of the 18th September writes that the

Courts are going to be turned into lunatic asylums, and theatre-managers should appeal to Government not to let the public be treated free to farcical exhibitions in this manner.

HOWRAH HITAISHI, Sept. 18th, 1909.

An allegation against the Additional District Magistrate of Comilla.

25. The *Howrah Hitaishi* [Howrah] of the 18th September reports that Mr. M. C. Ghosh, Additional District Magistrate of Comilla, recently turned a mukhtear out of the court-room for asking the peshkar about the date of hearing of a certain case. As a result of this all the local mukhtears have boycotted Mr. Ghosh's court, and the paper hopes that the District Magistrate will take early steps to bring Mr. Ghosh to his senses.

JASOHAR, Sept. 19th, 1909.

The separation of the Judicial and Executive functions.

26. Referring to the acquittal of Manomohan Rai Barman, the accused in the Bajitpur Dacoity case, by the High Court, the *Jasohar* [Jessore] of the 9th September writes:—

This acquittal shows the difference between the higher and the lower Courts of Justice in our country. The Criminal Courts have been turned into mere play-grounds of the police, and the confidence of the public in them is daily vanishing. The separation of the Judicial and Executive functions should no longer be deferred by the Government. If this be effected, all the present troubles will quickly disappear.

HITAVADI, Sept. 17th, 1909.

Mr. Norton arguing the Alipore Bomb appeal case.

27. The *Hitavadi* [Calcutta] of the 17th September writes:—

From the way in which Mr. Norton is arguing the Bomb appeal case, it does not seem likely that the case will come to a speedy termination. The other day Mr. Norton tried to whitewash Inspector Benode Kumar Gupta by saying that Mr. Kingsford apologised to that officer for his imputation on him regarding the fabrication of false evidence in one of the cases against the *Yugantar*. To this the Chief Justice replied that there could be nothing more improper for a Judicial officer than to have a private coversation with a witness. This silenced Mr. Norton. But if Mr. Kingsford has really done such an improper act, has he been punished for it at all?

(c)—*Jails.*

MEDINI BANDHAB, Sept. 13th, 1909.

The Jail experiences of Santosh.

28. The *Medini Bandhab* [Midnapore] of the 13th September publishes the following:—

The Maulvi gave to Mahendra daroga the key of the office box. Mahendra Babu opened the box and brought out four pieces of larged-sized written paper. I could not hear what conversation was going on between my elder brother Jotin and Surendra hard by. I saw that Surendra was weeping. The Maulvi and Lal Mohon were sitting on chairs beside a table, and Mahendra was sitting on a bench, while I was sitting on a mat. My elder brother Jotin and Surendra came and sat by me.

Surendra told me weeping bitterly, "The police are severely belabouring me and asking me to confess according to their direction. Your elder brother told me: 'Make a false confession now just to save yourself from the hands of the Police, and then make a clean breast of the whole thing of the torture and your false confession before the Judge in open court. There is nothing blameworthy in telling what you are tutored by the Police to tell. Why do you suffer yourself to be beaten to death any more? What do you say to this?".

I was startled at the plight of Surendra at the time and at hearing from him of the torture by the police: and said: "Just to save your life, tell now what the Police ask you to tell; there is no other way of safety than that." Surendra consented.

From the short conversation which I had after this with Jotin, I gathered that the Maulvi had tried his utmost to prevail upon him also to depose in favour of Government.

At the Maulvi's bidding Mahendra distributed the aforesaid four papers among us, giving one to my elder brother, one to Jotin, one to Surendra and one to me and asked us to read them. All the papers had the same writing, with the difference that on Jotin's paper was written the letter "J", on my elder brother's paper the letter "A", on Surendra's paper the letter "Su", and on my paper the letter "S", all in red ink; and the part each of us was to say was underlined with red ink. We began to read the papers. After we had been reading for some time, the Maulvi said, "All of you will not have to read the whole writing; each one of you will read those portions only in your respective papers which are marked in red ink."

Then the Maulvi asked Surendra questions, one after another, and Surendra began to answer them after reading his paper. Lalmohon went on writing. After this had gone on for some time, the Maulvi said that it was already too late and demanded the papers from us. We returned the papers. The Maulvi asked my elder brother and Jotin to come again at 2 o'clock. Surendra was taken to the thana to be fed. I took my meal with Mahendra on that day at his house.

After two o'clock all assembled again. Surendra's intended confession was written up till 8 at night. Then Lalmohon began to write out my elder brother's deposition, and it took up to 1 o'clock at night to complete it. Each man went to his own house, while Surendra and myself were confined in the thana lock-up.

In the morning of the 15th August, the Maulvi, Lalmohon, Mahendra, my elder brother, Jotin, Surendra and myself all went to the *kuthi* of Mr. Weston Bahadur from the lodging of Mahendra Daroga. The Maulvi took my elder brother to Mr. Weston. After 10 or 12 minutes my elder brother came out with a haggard look. My elder brother was coming to me when the Maulvi prohibited him. The Maulvi and Lalmohon took Surendra to Mr. Weston. My elder brother availed himself of this opportunity and coming to my *ghari* said: "Danger threatens. I have understood all the designs of the police. They have determined to make immediate arrests after the false confessions are secured. The Maulvi and Lalmohon intend to arrest me at once. I have saved myself somehow on the pretext of seeing my father. Tell everything truly before the court." My elder brother took Jotin with him and went towards the Jail.

A little while after this, the Maulvi and Lalmohon took Surendra with them and disappeared. When going towards the thana with Mahendra Daroga, just as our carriage was passing the gate of Mr. Weston, I saw the carriage of Deputy Magistrate Surendra Babu entering Mr. Weston's *kuthi*. From the thana I went with Mahendra Babu to his house, bathed and took my meal.

After we had finished our meals, Mahendra went to our house in in order to fetch my elder brother. He returned alone. He then sent constables one after another; but my elder brother did not come, only Jotin came. Jotin said: "My maternal uncle Asu has got high fever owing to the sore in his hand getting inflamed. He is unable to come to-day, but will come tomorrow." Jotin came to me and said in an undertone: "Maternal uncle Asu has not got fever; he has gone to the Pleader's Bar Library and has informed the pleader and barristers of all these matters. Special care will be taken of the cases. Have no fear."

Jotin handed me a letter. It was written by my wife. I read that letter which ran thus:—

"God is all-seeing. He is seeing everything. Call upon the Lord always; always stick to the path of virtue. Do not ruin the country for your own interest. Do not throw innocent gentlemen into danger. Mother is constantly knocking her head (against the ground) and invoking the Lord for your release. I have given up all work, forsaken sleep and food, and am calling upon God night and day, saying "O Lord, O Lord." Has the Lord lost the use of eyes? You will certainly be released and return home. By my head, do not ruin the innocent men."

I read the letter—read it over and over again. I could not refrain from tears and began to weep. Jotin went away and I began to call upon the Lord.

It was then about 5 o'clock in the evening. Lalmohon returned and told Mahendra: "I have just banished Surendra to the forest." Immediately a

roar of laughter arose. When the laughter subsided, Lalmohon enquired: "Is Asu not come yet? Send me word immediately he comes." Mahendra said that Asu was suffering from fever; he could not come that day but would come next day. Lalmohon went away, saying: "I went out in the morning and have taken no food yet; I am going home."

I could well guess that Surendra too had followed my example and had brought on ruin by confessing through the machinations of the police. I had sunk into the abysmal depths of the limitless ocean by making a false confession; the hapless Surendra also had sunk. God only knows how many more will thus be drowned. Why do I say that God only knows; I also clearly see that numerous influential men of Midnapore will, sooner or later, be arrested and prosecuted by the police. How terrible the preparations and the infernal conspiracy of these wicked men!

Jotin came. I told Jotin: "Ask my elder brother to come and accompany these gentlemen to the Magistrate." I pronounced these words no doubt, but my real intentions were visible through my eyes. Jotin understood them and said:—"Maternal uncle Ashu has got fever; just as the fever leaves him, he will come here and go to the Magistrate with them."

Jotin went away. The Maulvi also went away muttering something to Mahendra.

In the afternoon my elder brother was repeatedly sent for, but he did not come. At about 4 P.M., Nirmal daroga with two constables was taking me towards the Jail. On his way he alighted once at Mr. Weston's *kuthi* and again at Mr. Nelson's *kuthi*. He took me to the Jail just before dusk. I was sent to that solitary cell again. It was a thousand times better to live in Hell itself than in company with the hellish creatures. Peace returned to my soul.

Next morning a *kalapagri* came and said: "Babu, where did the police take you? Your father is greatly anxious on your account and is weeping."

Oh! How powerful is paternal affection! O God, what a copious stream of affection has been made to flow through the hearts of parents that it is not dried up even by the hellish tortures of this abode of Death?

I sent word to my father telling him all that had occurred during these days. He was relieved of his anxieties and offered up his prayers to God. I also was relieved of my anxieties.

On the 20th August Jotin visited me and told me that a telegram had been sent to His Honour the Lieutenant-Governor and that an enquiry would soon be made into the persecutions. It may be that Mr. Bradley-Birt will hold the enquiry. I was greatly encouraged by the news.

On the 22nd or 23rd August I was again taken to the Hospital cell. Next day the Maulvi, Lalmohon and Mr. Weinman came to the Hospital cell with Surendra and kept him in another Hospital cell and then went away. I was told that we were kept separate because we had confessed. Whatever that may be we had some relief.

From the 18th to the 28th August the Maulvi and Lalmohon visited me many times and on countless occasions made deceitful overtures. But on every such occasion he took care to read to me my false confession. What could he do by so doing? Surendra and myself both have determined to retract our false confessions before the Judge in open court on a favourable opportunity occurring, and to unfold the persecutions, temptations and intimidations by the police.

The 28th of August, 1909, Friday, was a famous day in the history of Midnapore. On that day, in consequence of the false confessions extorted by the cruel persecutions of the police, were arrested and thrown into solitary confinement many of the most learned, the richest and the noblest in Midnapore, men who occupy the highest position in society. This piece of harrowing news was communicated to me by one of the distributors of the meals of prisoners at about six in the evening. This was what he himself said: "Babu you confessed by falling a victim to the machinations of the police; Babus who never walked on foot, have been thrown into prison, they are all sitting on bare ground, they are just like the sons of a King. Nothing can expiate your sin."

I wept aloud. Loud wails seemed to assail my ears every moment.

Here ends the eleventh canto entitled "Loud wails" of the Novel called "The Jail experiences of Santosh."

(d)—Education.

29. The *Nayak* [Calcutta] of the 16th September writes:— NAYAK, Sept. 16th, 1909.

Mr. Justice Mukerjee as paper-setter for the University examinations.

The list of paper-setters for the Calcutta University examinations for the coming year is out, and we find that the second Lord of the "Slave Depôt," Mr. Justice Saraswati with the bushy moustache, is to set papers for almost all the examinations. So the saying has at last been proved true "A learned man is respected everywhere." We also say "We bow to thee, O Goddess of Learning, who dost give knowledge!"

30. The *Daily Hitavadi* [Calcutta] of the 18th September writes:— DAILY HITAVADI, Sept. 18th, 1909.

The Principalship of the Sanskrit College.

We understand that there is a rumour about Mr. Hari Nath De or a European Sanskritist being selected for appointment as Principal of the Sanskrit College. Has then Mahamahopadhyay Srijut Satis Chandra Vidyabhushan Acharyya gone across the sea to Lanka (*i.e.* Ceylon) all in vain? We hear that it is Vidyabhushan who is responsible for the recent muddle regarding the Entrance Examination, for he was the Head Examiner in Sanskrit and did not perform his duties properly. The Head Master of a certain school brought the matter to the notice of the authorities with the result that a number of candidates, who had at first got plucked unjustly, were later on declared as passed. It is this sin which has brought Mahamahopadhyay Vidyabhushan down? However, we shall not be sorry if Srijut Hari Nath De gets the Principalship of the Sanskrit College.

31. The *Nayak* [Calcutta of the 19th September in referring to a statement NAYAK, Sept. 19th, 1909.

I bid.

that Mr. H. N. De of the Imperial Library or some European imported direct from England is to be appointed Principal of the Calcutta Sanskrit College, sarcastically remarks that so far this post used to be a preserve for Brahman pandits—evidently a mistaken idea. Perhaps a Sanskrit-knowing Mussalman Maulvi will be the best choice.

32. Referring to the objection of the *Hitavadi* to permission being granted to a Muhammadan candidate to appear at the Sanskrit Title Examination in *Smriti* the *Mihir-o-Sudhakar* [Calcutta] says that formerly such uncharitable ideas did not prevail. Raja Ram Mohan Ray obtained the title of "Maulvi" for his proficiency in the *Koran*, and an ancestor of the writer won the title of "Bhattacharyya" for his proficiency in Sanskrit. The writer quotes the opinion of the *Chinsura Vartavaha* in support of the Muhammadan candidates claim's (*vide* Report on Native Papers for the week ending the 11th September 1909 (paragraph 24). MIHIR-O-SUDHAKAR, Sept. 17th, 1909.

A Muhammadan candidate for the Sanskrit Title Examination.

33. Considering that the *Durga Puja* is the chief national festival in Bengal, the *Howrah Hitaishi* [Howrah] of the 18th September hopes that the authorities of the Presidency College will think well before hurting the students' feelings by curtailing the Puja holidays. HOWRAH HITAISHI, Sept. 18th, 1909.

Puja holidays in the Presidency College.

34. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 17th September says that during the incumbency of Maulvi Muhammad Barkatulla, Sub-Inspector of Schools, Perozepur, Muhammadan education has made rapid progress. The number of primary schools and girls' schools has considerably increased. The state of things was far different when a Hindu Sub-Inspector was in charge. The proposal of the transfer of the Maulvi Saheb from Perozepore and of sending a Hindu officer to occupy his place, has caused great public disappointment. In the interests of Muhammadan education, the authorities should retain the Maulvi in the subdivision for some years more. MIHIR-O-SUDHAKAR, Sept. 17th, 1909.

A popular Muhammadan Sub-Inspector of Schools in Perozepore, district Backerganj.

BHARAT MITRA, Sept. 18th, 1909.

Unfortunate India.

35. Seeing that the Punjab Government has granted a scholarship to the Pundit of the Lahore College for proceeding to England and Germany for the study of Sanskrit according to scientific methods, the *Bharat Mitra* [Calcutta] of the 18th September exclaims, "O India! Art thou so unfortunate?

(e)—Local Self-Government and Municipal Administration.

BANGAVASI, Sept. 18th, 1909.

The adulteration of food-stuffs in Calcutta.

36. The *Bangavasi* [Calcutta] of the 18th September writes:—What was the cause of the cholera outbreak in Calcutta last year? The authorities say that the influx of pilgrims during the *Ardhoday Yoga* was responsible for the outbreak, because the pilgrims drank the water of the Ganges at Kalighat. But this can hardly account for the outbreak. Those who point to the septic tanks as the source of contamination of the water of the Ganges no doubt go near to the truth. The real cause is to be found in the want of drinking water in the mufassal and in the adulterated food-stuffs in Calcutta. All the sweetmeat sellers in Calcutta make use of adulterated articles. The authorities must admit that the adulteration of food-stuffs is a growing evil in Calcutta, which is producing disastrous effects everywhere. The law made to prevent this adulteration can hardly be effective, while the really innocent are not infrequently oppressed by them. How to prevent adulteration of food-stuffs is a most difficult and at the same time one of the most important problems, which ought to occupy the attention of the Indians. We therefore ask our people to give up political agitation for a while and direct their energies to the solution of this problem.

BASUMATI, Sept. 18th, 1909.

Mustard oil in Calcutta.

37. The *Basumati* [Calcutta] of the 18th September objects to mustard oil, adulterated with many other oils, being permitted to be sold as such in Calcutta, and points out how many people in ignorance use this adulterated thing and so poison their systems. The Municipality should, it is suggested, insist on manufacturers and sellers of mustard oil manufacturing and selling at least a part of the commodity pure, on pain of forfeiture of their licenses. And finally a rigid enquiry is necessary as to the alleged use of "bloomless oil" as an adulterant of mustard oil in the Calcutta markets.

DAILY HITAVADI, Sept. 18th, 1909.

Motor-cars for the Calcutta Corporation.

38. The *Daily Hitavadi* [Calcutta] of the 18th September does not approve of the proposal to supply certain officials of the Calcutta Corporation with motor-cars; but considering that the Corporation authorities are always very liberal with the rate-payers' money the paper does not think that they (the authorities) will deny their officials the pleasure of driving in motor-cars.

DAILY HITAVADI, Sept. 21st, 1909.

The Ramzan fast and the water supply in Calcutta.

39. The *Daily Hitavadi* [Calcutta] of the 21st September takes exception to the fact that there is no water in the taps in Calcutta in the early morning and in the evening now-a-days, thus causing great inconvenience to Musalmans who are now observing the Ramzan fast and who bathe and break their fast in the evening. The Musalmans pay taxes just as anybody else, and the paper sees no reason why the Calcutta Corporation does not care to let them have a proper supply of water at a time when they need it most.

BANGAVASI, Sept. 18th, 1909.

A suggestion to the Port Commissioners for building overbridges on the Strand Road.

40. A correspondent of the *Bangavasi* [Calcutta] of the 18th September suggests that the Calcutta Port Commissioners should build overbridges at suitable intervals on the Strand Road for the public to cross the railway line and thus save them from a serious inconvenience.

TIRHUT SAMACHAR, Sept. 16th, 1909.

Beri-Beri disease in Darbhanga district.

41. The *Tirhut Samachar* [Muzaffarpur] of the 16th September reports the occurrence of a curious epidemic of a fatal disease in the east and north of the Darbhanga district, since the victim gets swelling of the belly, legs and face and dies in a few days, and asks for an enquiry by Government experts.

(g) Railways and Communications, including Canals and Irrigation.

42. A correspondent of the *Bangavasi* [Calcutta] of the 10th September gives a graphic description of the havoc done by the heavy floods in Srikrishnapore and other villages in the Burdwan district. The crops have been washed away and the future is gloomy.

BANGAVASI, Sept. 10th, 1909.

Heavy floods in the Burdwan district.

43. The *Basumati* [Calcutta] of the 18th September publishes a letter from Ghatal, dwelling on the sufferings caused in the locality by the recent Damodar floods, pointing out that so far Government has done nothing to prevent calamities of this nature, and expressing a hope in conclusion that the present Lieutenant-Governor will do some thing in that direction.

BASUMATI, Sept. 18th, 1909.

The floods in Ghatal.

44. A correspondent writing from Rajhati in Khanakul to the *Basumati* [Calcutta] of the 18th September narrates how that village and certain other important villages adjacent were submerged by an overflow of the Dwarkeswar and the Silavati streams, and suggests that the construction of an anicut at the Begua breach on the bank of the Damodar—a work absolutely necessary for the prevention of visitations like these in future—should be taken up promptly and no longer postponed on the plea of want of funds.

BASUMATI, Sept. 18th, 1909.

The floods in Burdwan.

45. In describing in the columns of the *Basumati* [Calcutta] of the 18th September how Nuntala and 20 other villages in the Ghatal subdivision were lately submerged by an overflow of the Damodar, a correspondent speaks of the plucky conduct of two of the local inhabitants—Baikuntha Nath Chaudhuri and Bolai Jalik—in damming up, at considerable risk to their lives, with bags of earth, bundles of straw, etc., a breach in the bund on the banks of the Silavati, and thereby to a considerable extent saving life and property. The correspondent also suggests that, to prevent a recurrence of similar mishaps in this part of the country, the mouth of the Chandreswar stream should be excavated, and the channel carried on to Gopiganj, or, as an alternative, a new canal should be dug between Garhghât and Ranichak.

BASUMATI, Sept. 18th, 1909.

The floods in Ghatal.

46. A correspondent of the *Medini Bandhab* [Midnapore] of the 13th September, himself an eye-witness, gives harrowing accounts of the heavy floods in the Ghatal Subdivision, and hopes that Mr. Kilby, the present District Magistrate of Midnapore, who is looked upon as a god by the people, will do all he can to help them in their present extremity. The writer gives detailed accounts of the worst sufferers from the floods.

MEDINI BANDHAB, Sept. 13th, 1909.

Heavy floods in the Ghatal Subdivision.

47. The *Mihir-o-Sudhakar* [Calcutta] of the 17th September writes:—

MIHIR-O-SUDHAKAR, Sept. 17th, 1909.

The inhabitants of 500 villages in the Arambagh thana of the Hooghly district have been rendered homeless. The railway is for the convenience of the rich, but has been a source of misery and ruin to the Indians. Is this state of things to continue for ever? Since the Bengal-Nagpur Railway line was constructed, the inhabitants of Ghatal and surrounding places have suffered from disastrous floods year after year. The doles of rice which the Subdivisional Officer of Ghatal is distributing are miserably inadequate. Let him go into the interior of the villages and heartrending scenes will meet his eyes. Government should come to the rescue of the people at such a time of unexampled disaster.

The Damodar floods.

48. The *Ekata* [Calcutta] of the 20th September is of opinion that the present heavy floods in the Damodar river are largely due to the railway embankment on the eastern bank, which prevents the waters from flowing away harmlessly. The people are helpless against the irresistible Railway Company, and hence the disaster.

EKATA, Sept. 20th, 1909.

The Damodar floods.

The vast body of water flowing through the famous *hana* or channel at Begua has overflooded the surrounding country and destroyed the crops. Babu Bhupendra Nath Basu is an inhabitant of the affected locality, but being well-to-do has left his native place and settled in Calcutta. For a time he took some interest in the matter, Sir Andrew Fraser also interested

himself in the proposal of constructing an embankment at Begua, but nothing was done.

Though the authorities are indifferent, the floods are not at all slow to do havoc among the people. Khanakul Krishnagar is in a very bad plight this year. Will Government take notice of these matters even now? Cannot the zamindars remit the rents of their tenants for this year?

The Kalikapur embankment having given way, all the crops in the neighbourhood have been washed away. The District Magistrate should take prompt steps to repair the above embankment.

BURDWAN SANJIVANI, Sept. 14th, 1909.

The Damodar floods, and the breach at Srikrishnapore.

49. The *Burdwan Sanjivani* [Burdwan] of the 14th September publishes a letter giving a harrowing description of the sufferings inflicted on the villagers of Srikrishnapur which was submerged by an overflow of the Damodar on the 12th *Bhadra* last. The writer of the article emphatically states his belief as to the inefficiency of half-measures like sand *bundhs*, bamboo fencings, etc., to prevent calamities like these and suggests that stopping the Srikrishnapur breach is the only way by which the recurring floods can be prevented.

CHINSURA VARTAVAHA, Sept. 19th, 1909.

An anicut at the breach of Begua on the Damodar.

50. The *Chinsura Vartavaha* [Chinsura] of the 19th September publishes a letter to the effect that in consequence of the floods in the rivers Damodar, Dwarakeswar and Silavati, on account of the recent heavy rain, the villages of Khanakul, Rajhati, etc., were submerged, and great harm was done to the people of the locality. To save the inhabitants of the places from these destructive floods recurring every year, it is necessary that an anicut should be built on the bank of the Damodar at the mouth of the breach at Begua. Want of money should not stand in the way of the postponement of this project, and the attention of the Government is drawn to the matter.

BASUMATI, Sept. 18th, 1909.

Wanted repairs to a *bundh*.

51. A correspondent writes to the *Basumati* [Calcutta] of the 18th September to draw the attention of the District Magistrate concerned to the desirability of getting the *bundh* on the south bank of the Ajai between Fatehpur and Kurgram repaired, in order that the people in the villages adjacent may be spared suffering such as they are now undergoing in consequence of the *bundh* being in a state of woful disrepair which allows the waters of the Ajai to flow into their homes.

PRATIKAR, Sept. 17th, 1909.

Dredging of the Bhagirathi.

52. The *Pratikar* [Berhampore] of the 17th September thinks that, unless the Bhagirathi is properly dredged without delay, it is sure to dry up. A dredger was sent up for this purpose last year, but it was too small to do the work properly. The paper suggests that at least a couple of large-sized dredgers, like those used by the Commissioners for the Port of Calcutta, should be employed, one proceeding from the mouth of the river towards Jangipur, and the other proceeding from Jangipur towards the mouth. This will cost a large sum of money, which, however, can be found if the amount now spent annually for keeping a portion of the channel navigable during the hot season be utilised for the purpose.

(*h*)—*General.*

BANGABANDHU, Sept. 14th, 1909.

Alleged harsh treatment of the deportees.

53. Referring to a rumour that the Bengal deportees are being very harshly treated by the Government as if they were thieves and dacoits, the *Bangabandhu* [Calcutta] of the 14th September remarks that the Natu brothers and Lala Lajpat Rai were not similarly treated. Although the release of the deportees is not yet to be thought of, may we ask if Government is not setting an example of a novel civilisation and generosity by treating the deportees harshly?

BANGABANDHU, Sept. 14th, 1909.

Separate Muhammadan representation and its effects.

54. The *Bangabandhu* [Calcutta] of the 14th September says that, following the example of the Muhammadans, the Sikhs, the Jains and the Parsis have each of them demanded separate representation of their community on the

Legislative Councils. If other communities follow suit, a collapse of the Reform Scheme will be inevitable.

BURDWAN SANJIVANI, Sept. 14th, 1909.

The Simla Sanitary Conference.

55. In connexion with the approaching Sanitary Conference at Simla, the *Burdwan Sanjivani* [Burdwan] of the 14th September, while professing everlasting gratitude to the Government of India for its zeal in fighting malaria, expresses a doubt as to the efficacy of the measures it proposes to adopt. What is really wanted is an investigation into the etiology of the disease, carried out on the spot in consultation with the sufferers on the lines on which the Epidemic Fevers Commission worked. Indeed, it is something to know that Government has at last accepted Raja Digambar Mitter's views put forward as a member of that Commission as to the connection between bad drainage and malaria. And as to the efficacy of quinine as a febrifuge, speaking from personal experience the writer doubts its virtues in many types of fever.

HITAVADI, Sept. 17th, 1909.

The Malaria Commission.

56. The *Hitavadi* [Calcutta] of the 17th September thinks that the large sum of money which is going to be spent on the Malaria Commission would have supplied about a lakh of men with pure drinking-water. Nobody can say what the result of the Commission will be, though the Government, which has a way of doing everything in style, will spend a large amount over this Commission.

BASUMATI, Sept. 18th, 1909.

Mr. Vernede of Purnea.

57. In reporting how Mr. Vernede lately, in visiting a school at Kissenganj, stated that it was meanness on the part of the Bengalis to have got the school building in question erected by Marwaris, the *Basumati* [Calcutta] of the 18th September writes:—

Bengalis have no stomach for hideous, perverted, hateful, pungent humour of this sort, if humour it is to be called as the *journal* wants it to be called. Does a statement like this come with good grace from the lips of one who is rich with another man's money? Why do those living in glass houses throw stones at others? Mr. Vernede is blind to the mote in his own eye. Is he not aware how many Clubs for Europeans there are, built at the expense of Bengalis, from which however Bengalis are shut out? And would Mr. Vernede or the *journal* take it as humorous, if speaking of the Christian churches in India built by the Hindu or Musalman tax-payer we were to write: "It is meanness on the part of the Britisher," etc.? The discourtesy of which Mr. Vernede has been guilty, is neither humour nor gentlemanliness; and it is inexcusable short-sightedness and thoughtlessness in a Magistrate. Government, as well as that section of the public which wants peace, are greatly troubled by the pain caused to the Bengalis by these caustic remarks.

SAMAY, Sept. 17th, 1909.

Allegations against Mr. Vernede, District Magistrate of Purnea.

58. Referring to the same allegation against Mr. Vernede, District Magistrate of Purnea, the *Samay* [Calcutta] of the 17th September writes:—

That Mr. Vernede, who occupies the position of a District Magistrate, should be trying to excite racial animosities where they did not exist, is a serious matter, and should never be overlooked. He has committed an offence, for which many Indians have been, and are still being, severely punished. His Honour the Lieutenant-Governor should take proper notice of Mr. Vernede's conduct.

SANJIVANI, Sept. 16th, 1909.

The Collector of Purnea.

59. In connexion with the above-mentioned topic, the *Sanjivani* [Calcutta] of the 16th September asks if this sort of light-headedness on the part of a high official does not impair the dignity and respect in which Government should be held by the people.

BANGAVASI, Sept. 18th, 1909.

The alleged indiscretions of Mr. Vernede, District Magistrate of Purnea.

60. The *Bangavasi* [Calcutta] of the 18th September draws the attention of His Honour Sir Edward Baker to the alleged indiscretion of Mr. Vernede, District Magistrate of Purnea, in showing by his words and acts his strong hatred of the Bengalis.

TIRHUT SAMACHAR, Sept. 18th, 1909.

Transfer of Mr. Woodman.

61. In announcing the transfer of Mr. Woodman, the Magistrate of Muzaffarpur, the *Tirhut Samachar* [Muzaffarpur] of the 16th September recounts the good work done by him in the district in a complementary leaderet.

BANGAVASI, Sept. 18th, 1909.

Alleged mismanagement in the conduct of State prosecutions.

62. Adverting to the statement in the *Indian Daily News* that grave mismangement is visible in the conduct of State prosecutions in proof whereof the prosecution of a post master of Bankura and the second prosecution of Pandit Samadhyayi are pointed, to the *Bangavasi* [Calcutta] of the 18th September says:—The appointment of Mr. Richardson in the place of Mr. Chapman as Legal Remembrancer can hardly be expected to set matters right. The attention of the higher authorities must be attracted to the matter, or no improvement can be expected. Considering how enormous sums of money are being squandered away, a remedy must be provided and that at once.

BHARAT MITRA, Sept., 18th 1909.

A ruinous game.

63. Seeing that the Bengal Government has spent Rs. 15,000 in the prosecution of the Bankura Post-master getting a salary of Rs. 20 a month and yet failed to secure a conviction and also Rs. 6,000 in the prosecution of a learned man like the Mokshada Charan Samadhyayi for a second time relying on evidence declared false by the High Court, the *Bharat Mitra* [Calcutta] of the 18th September remarks:—The Government runs such a ruinous game of litigation; but ask for some work of public utility and "there is no money" will perhaps be the immediate reply.

HITVARTA, Sept. 16th, 1909.

Mr. Gourlay's report on Bettiah disurbances long delayed.

64. The *Hitvarta* [Calcutta] of the 16th September regrets to find that Mr. Gourlay's report on the agrarian disturbances in Bettiah has not yet been published, for, it says, it had intended to write something on the subject after the publication of the report. It asks His Honour the Lieutenant-Governor to say if it should give up the hope of seeing the report altogether.

The paper goes on to say that Mr. Gourlay must have made a very careful enquiry on the subject, and the liberation of fifty men might be the result of his enquiry, but at the same time it wishes to know what measures the Government is going to adopt in order to strike at the root of those causes which led to the punishment of so many innocent persons.

BANGABANDHU, Sept. 14th, 1909.

The British Government and Dr. Lalcaca's memorial.

65. Referring to the reply given by the Under-Secretary of State for India to the question asked in Parliament about granting an allowance to the family of the late Dr. Lalcaca similar to that granted to the widow of Sir Curzon-Wyllie, the *Bangabandhu* [Calcutta] of the 14th September says:—

This is a strange instance of the gratitude of the English nation. If Dr. Lalcaca's family does not stand in need of any help from Government, how is it that the British Government has not made the largest contribution to the Lalcaca Memorial Fund that has been started at Bombay? The fact is that among the foremost men in the British empire there is not a single man possessing the highest statesmanship.

HITAVADI, Sept. 17th, 1909.

Government and the Lalcaca Memorial Fund.

66. The *Hitavadi* [Calcutta] of the 17th September thinks that the Government's grant to the Lalcaca Memorial Fund is very small in amount. The paper is also inclined to take exception to the amount being paid out of the Indian Treasury.

HITVARTA, Sept. 16th, 1909.

Sir George Clarke's action.

67. The *Hitvarta* [Calcutta] of the 16th September says that the people of India are apt to forerun in praising a Governor newly arrived from England and then to denounce him after some time, remarks that as Lord Curzon was praised just after his arrival in India, so was Sir George Clarke, the Governor of Bombay, too, and quotes two recent instances in Bombay, in one of which Mr. Modak has been imprisoned for the sale of the *Swarajya*, and in the other Mr. Joseph Baptista has been removed from the office of the "Justice of the Peace." As to the former case, says the paper, an appeal has been preferred in the High Court, but the cause of Mr. Baptista's removal has not yet been published—it may have been due to his connection with the affairs of the Nationalists.

BHARAT MITRA, Sept. 18th, 1909.

The Judiciary and the Executive.

68. The proceedings of the Lieutenant-Governors of the Punjab and Bengal on the findings of the highest Courts of their respective Provinces cannot help the *Bharat Mitra* [Calcutta] from remarking that due regard has not been paid to them. An

Executive head cannot always view the right or the wrong action of his subordinates with that degree of impartiality as may be expected from a Judicial Court. To interfere therefore with the findings of the Judiciary bodes no good to the administration. The readers are here reminded of the cases of what are known as the Ferozepur murder, Gulab Banu and the Resolution of the Punjab Government absolving the Police from the blame, and also of the Midnapore bomb case, in which the result of the enquiry ordered by the Government of Bengal has not as yet been published. If the enquiry has not been instituted to find the officer who committed forgery in concocting the case, one would be justified in saying that the Lieutenant-Governor of Bengal like that of the Punjab ordered this enquiry simply to humiliate the High Courts. Methods like these are not good and not conductive to the good of the State. If the Executive heads would sit in judgment over the decisions of the highest Courts, the faith in British justice would be reduced. Intelligent officials should never allow such an opportunity to come. If the Viceroy will declare the proceedings of the Punjab Government as improper, great good may result.

The case of Golab Banu.

69. Referring to the action of the Government of Sir Louis Dane in the case of one Golab Banu, the *Samay* [Calcutta] of the 17th September writes:— SAMAY, Sept. 17th, 1909.

Unfortunately the Police in this country are not as innocent as the new born babe; so we are unable to accept the view advocated in the Government Resolution. Tortures such as the Police are alleged to have inflicted upon Golab Banu, are not at all new in this country. The effect of this undue indulgence given to the Police by the Executive Government in defiance of the opinion expressed by the highest Judical authorities in the Province, must be to make them still more intractable and cruel.

The Government and Golab Banu.

70. The *Hindi Bangvasi* [Calcutta] of the 19th September, in criticising the Resolution of the Punjab Government on the Golab Banu's case, observes:— HINDI BANGAVASI, Sept. 19th, 1909.

Sometimes the Police, the pet of the Government, implicates the latter in a difficulty. The Police cooks up a case, and a Court of Justice severely criticises it by exposing the concoction. This criticism of course causes pain to the public, but it causes severe pain to Government too. Impatient of this pain, the Government has to find out devices to wipe out the blot on the Police. This is exactly what happened in Gulab Banu's case.

After describing the various stages of the case leading up to the acquittal of Gulab Banu by the Chief Court, the paper continues: How can the Government say that the injuries on Gulab were self-inflicted and not inflicted by the Police, the doctor's testimony not being definite as to the authorship of those injuries? As to the verdict of the jury, it must be remembered that it was composed of the Pathans of the frontier, whose attitude towards the opposite sex is a well-known fact.

The Punjab Government has by these arguments tried to repair the honour of its pet—the Police; but one cannot say how far it has been successful in its efforts. Strange that in face of such difficulties Government should not see the necessity of Police reform.

The case of Gulab Banu in the Punjab.

71. The *Basumati* [Calcutta] of the 18th September declares itself emphatically against a review by the executive authorities of findings by the Judges, such as Sir Louis Dane's recent Resolution in the case of Gulab Bano, exonerating the police, appears to it to be. Lord Lytton in attempting a similar move in inditing the Fuller Minute, raised a storm of opposition from the Indian press. As it is, in the present case, in spite of anything Sir Louis Dane many urge, the public will naturally believe that the chances of a correct finding of the facts being arrived at, rest more with the Chief Court than with the Lieutenant-Governor. BASUMATI, Sept. 18th, 1909.

Gulab Banu's case.

72. In noticing the last passage of the Lieutenant Governor of the Punjab's Resolution in the case of Gulab Banu, in which His Honour has shaken off responsibility HITVARTA, Sept. 16th, 1909.

from the Crown for the suppression of evidence by the European Superintendent of Police and the Crown Prosecutor, the *Hitvarta* [Calcutta] of the 16th September says it cannot say as to what the effect of such a resolution would be on the people.

DAILY HITAVADI, Sept. 17th, 1909.

Police espionage on Pandit Vishandatta Trivedi.

73. The *Daily Hitavadi* [Calcutta] of the 17th September is not satisfied with the reply given by the Government of the United Provinces to the question asked in Council by Pandit Madan Mohan Malavya regarding Police espionage on Pandit Vishandatta Trivedi. The paper says that Sir John Hewett would do well to write a catechism on loyalty and let the people know once for all what sort of a thing loyalty is like.

IV.—NATIVE STATES.

BIHAR BANDHU, Sept. 18th 1909.

The Gaekwar's speech.

74. The *Bihar Bandhu* [Bankipore] of the 18th September gives a translation of the speech of His Highness the Gaekwar of Baroda, delivered on the occasion of distributing the prizes to the students of the Baroda College, and then observes:—

His Highness the Gaekwar's speeches should attract the attention of all the Indians. He is the only high-thinking Chief, who by imparting instructions in his speeches, brings satisfaction to the people. His recent speech was highly interesting and delightful. Patriotism pervades every vein of His Highness. He is not merely an adviser who contents himself with giving precepts, but he has introduced measures of public utility in his own State. If there is any truly patriotic, disinterested and loyal Chief in the country it is the Gaekwar. We cannot find his equal among the other Native Chiefs. Had there been a few more equally enlightened and high-thinking Maharajas like His Highness, there would have been no doubt in India's seeing better days again. We pray God for His Highness's long life, as this would conduce to the welfare of the country.

HITVARTA, Sept. 16th, 1909.

The Gaekwar on the agitation.

75. On one side the Maharajas of Jaypur, Gwalior, Bundi, Kankrauli etc., have been playing the second fiddle with the Government in trying to suppress the agitation prevailing in the country, while on the other the Gaekwar is showing no such nervousness in the matter, so says the *Hitvarta* [Calcutta] of the 16th September. His Highness the Gaekwar has expressed on the occasion of the prize distribution in the Baroda College that he does not denounce agitations. His Highness fully understands the meaning and scope of the words agitation and sedition and is not the man to play a second fiddle like the other ruling Chiefs.

HITVARTA, Sept. 16th, 1909.

Loyalty of the native Chiefs.

76. In noticing that the Maharaja of Bundi has stepped forward to follow the example of the Scindhia by ordering his subjects to arrest those persons who are seditiously inclined towards the British Government and produce them before him the *Hitvarta* [Calcutta] of the 16th September observes:—

Sedition is a heinous offence no doubt; but to raise the cry of "the wolf! the wolf!" is not less so. The Scindhia and the Maharaja (of Bundi) may show their loyalty to Government; there can be no loss to us in this; but they should not unnecessarily charge the people in general with sedition. Whoever makes much of his loyalty, wise men see some thing quite different behind it. True loyalty does not require a trumpeting about.

The paper in another article says that it is pained at the display of rather too much knowledge by the native Chiefs, not because it favours sedition (which it hates) but because it finds that they are being led astray from the path of their duty by falling into the snares laid by their enemies. Their conduct makes the Englishmen indulge in a suppressed laugh and say to the Indian subjects: "What would you do with the *swaraj*? See, how the Native

Chiefs of your country ill-treat their own subjects. We do not treat you with as much severity. Look, how kind-hearted we are!"

77. Referring to the recent notice issued by the Karouli Darbar rendering the spread of sedition and sale of seditious pamphlets and photos in the State punishable under Section 124, Indian Penal Code, as also the manufacture of explosive materials in the State with a view to destroy life punishable with 20 years' imprisonment and forfeiture of property, the *Bir Bharat* [Calcutta] of the 19th September remarks:—Would it be bad if a similar notice were issued once for all in all the Native States of the country? We are tired of singing the same song every week.

BIR BHARAT, Sept. 19th, 1909.

Karouli State adopting measures against sedition.

78. Referring to His Highness the Maharaja of Kashmir's ordering the expulsion of the pleader, Amar Dass, from Kashmir, the *Marwari* [Calcutta] of the 17th September observes:—

MARWARI, Sept. 17th, 1909.

The Maharaja of Kashmir and the patriots.

The mercury of the Maharaja's devotion to Government is ever on the increase. It is not known why His Highness is so such against the partriots.

79. In referring to the recent action of the Kashmir Darbar in expelling one Amar Dass, and a Hakim of Jammu who had started a public library, the *Basumati* [Calcutta] of the 18th September writes that this overflow of loyalty may be unobjectionable in itself, but if these puppets seeking to proclaim their loyalty begin to interfere with the common rights of men and to oppress their subjects, it would be most lamentable. It is to be hoped that the Government of India will stop this display of undue zeal.

BASUMATI, Sept. 16th, 1909.

A complaint against the Kashmir Darbar.

80. The *Mihir-o-Sudhakar* [Calcutta] of the 17th September says that although full 90 per cent of the population of Kashmir is Musalman His Highness the Maharaja, unlike his predecessors on the *gadi*, has a perfect hatred of the Musalman. The report goes that His Highness refuses even to look at the face of a Musalman. Instead of a Musalman a Hindu Private Secretary has been appointed. Musalman candidates for appointment are told that His Highness prefers Hindu officers to Musalmans because Musalman officers would cause him inconvenience in the performance of his religious rites. But were His Highness's ancestors less orthodox than he? The Governor of Jammu, the Chief Justice, the Foreign Minister, the Private Secretary, the Assistant Private Secretary, the Wazir of Gilgit are now all Hindus. The absence of a single Muhammadan name in the above list is indeed surprising.

MIHIR-O-SUDHAKAR, Sept. 17th, 1909.

The alleged aversion of the Maharaja of Kashmir to Musalmans.

VI.—MISCELLANEOUS.

81. The *Hitvarta* [Calcutta] of the 16th September refutes the arguments of the *Times* and other papers which hold that "the English have conquered India by the sword and they must keep it by the sword" and says that the only weapon with the English for keeping India is their love of justice. The paper at the same time hesitates to belive if justice is shown in a case in which the question is between a Native and a European, and says that those who are the true well-wishers of the British Government are pained at it, while those who are of vindictive character do not care much about injustice in the case.

HITVARTA, Sept. 16th, 1909.

Justice the key-stone of the British rule.

82. In way of introduction to Lala Hardayal's article entitled "Social conquest of the Hindu Race," published in a recent issue of the *Modern Review*, and of which the *Hitvarta* [Calcutta] of the 16th September gives the substance in its own language, the paper observes:—

HITAVARTA, Sept. 16th, 1909.

A nation's annihilation.

The duty of a true patriot is to root out the evil egendered in a nation on account of its subjection. A subject nation may rise and become once more independent if it has retained its self-respect. The efforts of the rulers are therefore always directed to root out this feeling of self-respect from the ruled in order to maintain their supremacy. They are conscious

of the fact that their conquest cannot be complete till this good feeling in the ruled does not disappear altogether. Hence it is that the former always tell the latter that they are not fit for anything nor can they ever be. Of course, this they say from selfish motives; hence it is the duty of a patriot to see that such ideas are not allowed to take possession of his countrymen. On the contrary he should tell them that they are capable in every way, although they are not conscious of their own ability.

Here follows the substance of the article showing how the English rulers are gradually achieving the social conquest of the Hindus by usurping the functions formerly discharged by the Brahmins alone, such as instruction, treatment of the sick and priestly duties. The Central Hindu College at Benares is attacked as an institution presided over by an English lady, founded with the sole purpose of undermining the Brahminical authority. The Civil Surgeon has been made the head of the Medical Department of a district to the disparagement of the Native Physicians. The rulers do not openly interfere with our religion, but efforts are being made in that direction first, by bringing about its destruction from outside, secondly by doing the same from inside. The organisation of the Education Department serves the first purpose and the institution like the Hindu College the other, inasmuch as the trustees of that College though consisting of rich zamindars and titled pundits acknowledge an English and Christian lady for their chief and guide. The climax is now reached by English ladies taking hold of the education of Hindu girls.

A zamindar's son helps the social conquest when he gives up his independence by offering himself for the post of a Deputy Magistrate. The Membership of a Legislative Council tends to the same end since it is presided over by a foreigner, before whom a Mahratta Brahmin or a Sikh Sirdar has to acknowledge his own inferiority. He is not admitted into a European Club, for there all distinction vanishes and every member has to be treated on an equality.

To pay taxes and keep aloof is quite a different thing from accepting service as a Judge, a Municipal Commissioner or a Member of a Council. Candidateship for these show that the beef-eating and Christian Englishmen are going to occupy the Brahmin's chair and this is very painful to the writer.

By honouring Mr. Kier Hardie the Hindus, showed that they considered him as a great *Rishi*.

Hundreds of the Hindu nobility and the Brahmins have invited such Englishmen to dinner as have been the leaders of cobblers, blacksmiths and labourers and have thus reduced themselves to the level of coolies and cobblers of England.

JASOHAR, Sept. 9th, 1909.

Arabindo's politics.

83. Certain people think writes, the *Jasohar* [Jessore] of the 9th September that Babu Arabindo Ghose is a seditionist and that his object is to excite a revolution. But the writer thinks otherwise. His philosophical teachings have populised new ideas in the country. He wants to awaken the country and to infuse a new spirit into it. He teaches selflessness and the spirit of self-sacrifice. His politics has nothing to do with strife and violence. Religion is his main stay.

BANGABANDHU, Sept. 14th, 1909.

How *swaraj* is to be gained.

84. Under the heading "It is no time either for merry-making or weeping, miserable land of my birth, Mother dear," which is a corplet taken from a Bengali poem, the *Bangabandhu* [Calcutta] of the 14th September writes:—

The call of duty is so very urgent that the Indians can now hardly afford to indulge in mirth of any kind or in sorrowful thoughts. The boycotting of foreign goods, the production of our own goods and all possible legitimate attempts for the attainment of *swaraj*, have become a bounden duty with us. True, we shall only do what is just, and that by constitutional means; yet we must obtain that great *swaraj* within, say, 25 to 35 years hence. The carrying out of one's duty to one's own country and of the arduous work of serving her, is by no means a mean thing. You would be guilty of an enormity if you passed your days merely in laughing or weeping when such a great duty awaits you. There is no reason why you should

lose heart, merely because you cannot achieve success to-day or to-morrow. If, while serving your country, any European official of any district, a Police officer, who is a traitor to his country, or a dog of a spy or an informer unable to appreciate your honest intentions, should arraign you as the mortal enemy of Emperor Edward, and if lower class *hakims* and policemen were to conspire together and compel you to undergo rigorous imprisonment as if you were a mean thief, a dacoit, a cheat or a libertine or if any of them were to causelessly belabour you with the whip, then, I ask you, O patriot, O you who are devoted to the Mother's cult, who are the workers in the cause and the preachers of *swaraj*, should you permit yourselves to be overwhelmed with weeping? O tell me, why should you weep like a woman, if by undergoing slight persecutions, outrages and sufferings, a few hundreds of you could secure no mean benefits for your motherland? We repeatedly ask our countrymen never to transgress the bounds of law and justice. Let all of them realise that much may yet be done for the country's good by remaining within the law.

We, indeed, worship our ideal of *swaraj* but we do not wish to bring on *swaraj* by deeds of violence and bloodshed. We shall, however, never be wanting in zeal and fortitude to achieve our end by all peaceful means.

Hindus and nationalism.

85. The *Nayak* [Calcutta] of the 16th September exhorts all Hindus to revive their ancient ideas, habits and customs which, what with the imitation of Musalmans during Musalman rule and what with the imitation of the English at the present times they have lost. There has of late been a yearning among Hindus to become a nation properly so-called. But they can never expect to develop the national spirit, unless they prove themselves worthy of the name of Hindus. It will not do to continue to be the semi-Anglicised Hindus that they at present are; they must be thorough-going Hindus regardless of what others may say. Until they become so, they shall not be able to assert themselves in the world. So long as they have any attraction for foreign manners and customs, so long can there be no development of nationalism among them.

NAYAK, Sept. 16th, 1909.

Government and the village young men.

86. The *Jasohar* [Jessore] of the 9th September says that instead of making the Police dog the steps of strong bodied village young men, Government might utilise the services of these better in maintaining the peace in the mufassal by giving them licenses for fire-arms and by establishing gymnasiums for their training.

JASAHAR, Sept. 9th, 1909.

Union of Moderates and Extremists.

87. The *Nayak* [Calcutta] of the 21st September writes:—

For the first time now in the history of India all the different classes of people, whether educated, half-educated or uneducated, have been filled with a desire to know and think about the affairs of their own country. Thirty years ago political agitation used to be confined to a few educated men who, while they hobnobbed with high officials and the "upper ten" of society, knew little, and perhaps cared less, about the masses. The tide, however, has now turned, and the political leaders of this country do not keep themselves out of touch with the people whom they profess to lead. But there is one thing which stands in the way of a consolidation of the popular power and that is the dissensions that exist among the leaders of the people. If the people find that the Moderates and the Extremists have sunk their petty differences and are standing shoulder to shoulder working for the country's good, if the people see Surendra Babu and Aravinda Babu advancing to the field of activity hand in hand, disunion will be a thing of the past. Whoever wants to be a popular leader, must look upon the people with a brotherly feeling and mix with them on equal terms. If he mistrusts and hates the people, they will not care to accept him as their leader. The country belongs to the people as much as to those who pose as their leaders. Why then should the people care to love and respect the leaders, if they find them (the leaders) unapproachable? In the United States even a peasant can go and talk freely to the President. And unless our popular leaders be accessible to the people, centuries of Congresses and Conferences will be of no avail.

NAYAK, Sept. 21st, 1909.

The National Congress.

88. The *Bir Bharat* [Calcutta] of the 19th September has an article on the National Congress, in which it expresses its reluctance to call any assembly by the above name

BIR BHARAT. Sept. 19th, 1909.

till both the parties, viz., the Moderate and the Extremist, are represented as its end points out that dissension would be harmful to India. Another difficulty in the way of the next Congress is, according to it, the election of its President. If Sir Pherozeshah Mehta is elected, the paper is of opinion that no man with any self-respect should attend the Congress, as Sir Mehta has made himself obnoxious to the leaders of several Provinces, and prays the leaders of both parties to discard the so-called leaders and make up the quarrel between them.

SRI SANATAN DHARM. Sept. 14th, 1909.

89. The *Sri Sanatan Dharm* [Calcutta] of the 14th September expresses its satisfaction at the formation of a Committee to give effect to the Resolution of the Bengal Provincial Conference regarding a United Congress.

A United Congress.

NAYAK. Sept. 19th, 1909.

90. The *Nayak* [Calcutta] of the 19th September writes:—

The boycott.

Many people believe that the hold of the boycott on the Bengalis has considerably relaxed, and that is why at present *bideshi* goods, instead of *swadeshi* ones, and particularly *bilati* piece-goods, are rapidly finding an extended sale in the market. The other day, that *feringhee* journal, the *Empire*, proclaimed loudly to the beat of drums as it were that the Bengali has given up the boycott. To prove the truth of this announcement of his, the worthy *feringhee* editor has even put up a statement of figures showing how the sale of *bilati* piece-goods has now gone up in the bazar, and furthermore, bursting with exultation, it has also proclaimed that at the *Puja* markets this year it is *bilati* piece-goods more than *swadeshi* ones which are being bought and sold. But are the facts really such? Are *bilati* piece-goods really selling more in the bazar than *swadeshi* ones? And has the Bengali really abandoned the Boycott? We cannot credit these unfounded exaggerated and baseless statements: no Bengali can.

Can one ever feel disposed to believe that ere yet full five years are over, the Bengalis will abandon the boycott, which is dearer to them than life itself, which is the main weapon for laying the *feringhee* race of traders by the heels, which they have vowed in God's name to carry out as a creed, which they have vowed themselves to more than once in the presence of their thirty-three crores of gods, which means a matter of life and death to them, and which constitute the one unfailing instrument for the success of *swadeshi*, before they have quite reaped even part of its fruits? Are Bengalis so worthless, so contemptible, so despicable, that they will so easily give up the boycott, the attempt to practise which involved the breaking of their heads by the *lathis* of Gurkhas, brought on acute suffering and oppression in the shape of whipping, imprisonment and fine on hundreds of their immature boys and youths in trying to carry out which as a sacred duty, the Bengali has smilingly welcomed death in the form of execution, in going to sing the greatness of which, he has been punished with deportation without trial—that boycott which is dearer to him than life, which is his sole support, his one means of progress—and forgetting that creed of boycott so easily, will come under the spell of things *bilati*? That can never be.

None but a mad man will dare assert, none but a fool will credit, and none but a shameless and selfishman can lose himself in exultation in making the impossible statement, that the Bengalis have renounced that boycott which, inspite of suffering many sorrows, and putting up with much oppression and harassment, in spite of yielding up a good deal of warm blood from their hearts and of sacrificing untimely numerous priceless lives, they could not forget even for an instant—that boycott which is to them the valued outcome of much endeavour. If then certain *feringhee* newspapers are loudly announcing that the Bengali has given up the boycott, there are special reasons therefor, and these we shall explain below.

In the first place, the boycott is a thing which the Europeans bitterly dislike. Kings and beggars, all Europeans, great and small, man and woman, regard the boycott with deadly hate. If the Bengalis practise the boycott, the source of livelihood of many Europeans is affected, the pockets of the kinsfolk in England of a good many big Anglo-Indians here are touched. That is why Europeans as a class are bitterly opposed to the Boycott,—that is why the practice of the boycott by the Bengalis affects worthy Europeans in the way in which the red rag acts on a bull. Thus it happens

that these Europeans find pleasure in proclaiming that the boycott has vanished from the country, that the Bengalis have given it up, even though they know well the falsity of these statements. The more so that the hopeful statement, that the Bengalis have abandoned the boycott, from their lips will make their trading kinsfolk in England lose themselves in joy and betake themselves to work with redoubled vigour. Furthermore, there is the possibility of many foolish, illiterate people in this country taking to purchasing *bilati* goods again, being led by these statements from these cursed lips of the Bengali having abandoned the boycott to believe that he has really done so. It thus appears that cert in *Feringhee* journalists have made a move to kill more than one bird with one stone. But let not Bengalis credit these lying and exaggerated statements from our worthy European contemporaries, who have always been enemies of the boycott. The Bengalis have never abandoned the boycott—they will not—they will uphold the boycott even with the last drop of their hearts' blood.

In the second place, the so-called leaders of the country, though they clung fast to the boycott in the first stages of the *swadeshi* agitation, though they conjured their fellow-countrymen by *Kali*, *Durga*, and by their own status as Brahmans to practise the boycott (God knows whether they themselves took any oath in that sense), at the present time, both because they see repression in the form of indiscriminate arrests, and imprisonment and deportation very much in evidence on all sides, and because they see that being an adherent of the boycott creed implies losing the favours of the European gods, at the present time no longer bring the name of boycott to their lips, in fact the word Boycott has come to be now, to certain of these professed leaders, an unpronounceable term. Thus it happens that far from uttering the word themselves, if at any meeting any patriot brings forward this topic of practising the boycott, these patriots shrink within themselves in shame and look at each other's faces in disapproval. Indeed, certain professed leaders do not shrink from and feel ashamed at all in advising their fellow countrymen at public meetings to renounce the boycott which is the one radical principle of their life, the one aim of their existence. So there is nothing surprising if this attitude of our leaders should have led these *feringhee* editors to proclaim that there was no longer any boycott in the country.

In the third place, the coarse fabrics turned out by the local mills are now selling very cheap in the markets. *Bilati* fabrics equally coarse never sold so cheap before. As the population of this country is mostly poor, cheap fabrics naturally sell here most. This is why the *bilati* piece-goods dealers have imported into the country a large quantity of coarse and fine, but cheap fabrics. Everybody knows that *bilati* weavers can supply fine fabrics at cheap rates which for various reasons our mills cannot equal. In order to bring the indigenous cloth industry to ruin, the *bilati* dealers are now selling those fine fabrics of theirs cheap without retaining any profit for themselves on their transactions. With this purpose, the dealers in *bilati* piece-goods have imported large quantities of fabrics for the *Puja* markets, and this is how it comes about that the *Empire* is trying to induce our people to buy those *bilati* fabrics, deluding them with its mendacious statements about the boycott being dead.

But let not our Bengali brethern be misled by those false statements. The Bengalis have not as a matter of fact abandoned the boycott, and not thought of doing so at any time either. Although *bilati* fabrics have been imported to some extent, *deshi* piece-goods are up to the present selling more extensively. If the *bilati* fabrics have come into the country, let them come, we shall not touch them, they will rot in the ware-houses. The *Durga Puja* is coming! She who is Force is about to visit every Bengali home. Bengalis, pray now for strength of the Mother who is Force—for strength to carry on the boycott throughout your own life and that of your children and your children's children. Reck not of oppression, injustice, whipping and imprisonment; renounce things *bedeshi* like poison. And let Europeans, officials, editors, traders and cotton-manufacturers all know that you have not abandoned the boycott; that you have no intention of doing so either so long as life lasts. The boycott means life and honour for the Bengalis, the means for attaining strength, the one way to ascend to paradise.

So, brethren, do not abandon the boycott; it must be adhered to at all costs.

DAILY HITAVADI, Sept. 17th, 1909.

91. The *Daily Hitavadi* [Calcutta] of the 17th September writes:—

The *swadeshi* and the boycott.

The English are the rulers of India and wield enormous power. Most of them cannot brook any protest, and if they like they can persecute and crush anyone who may happen to protest against their acts The *swadeshi* and the boycott, which the people are using as the means of protesting against a certain official act, have not found favour with the rulers of India. That is why Sir Bampfylde Fuller and Sir Andrew Fraser tried to throttle the *swadeshi* and the boycott by setting Gurkhas and the Police upon the people; that is why nine Bengali "heroes of action" have been deported without trial under Lord Morley's order; and that is why new laws and tribunals have been brought into existence. It is because the Government cannot put up with our protests that we call it autocratic and despotic. We wish the Government to be under the force of public opinion, and to give up the arrogance which is born of despotism, and it is because this wish is not fulfilled that we are led to criticise the acts of Government.

NAYAK, Sept. 18th, 1909.

92. Referring to the article on the boycott appearing in the *Englishman* of the 16th September, the *Nayak* [Calcutta] of the 18th September writes:—

The *Englishman* on the boycott.

The *Englishman* has gone stark mad. One redeeming feature of this madness is that the writer speaks what is true. The *Englishman* writes:—"It is absolutely true that the Calcutta ware-houses are full of fabrics that cannot be sold." Again, "As for the stocks in the ware-houses, they tend to grow larger as the Marwaris and Indian buyers who had given forwarding orders now state that they cannot afford to take delivery." What a piece of good news! May a shower of flowers and sandal paste fall into the mouth of the *Englishman*! It is difficult to describe what a mighty current of joy flows into our soul at hearing that our labours have been crowned with success and our best expectations are being realised. We now proceed to throw far other things into the mouth of the *Englishman* for the poison he has vomited forth.

The cur has said that social ostracism is a very powerful weapon in the hands of the boycotters, and that a remedy should be provided. The *Englishman* has not even spared His Highness of Baroda for his *swadeshi* leanings—what impudence this!

The writer must be a perfect lunatic, otherwise he could never have talked of interfering with our social matters. What right has the *Englishman* to say anything about what we do in our social capacity? The writer then utters a threat: "It may be pointed out to the boycotters that there is a limit to British patience." Ho! Ho! Ho! If the limit of the patience of the *Englishman* be exceeded simply because we make use of indigenous goods, what need we fear? What can you do? Do you mean to employ force to compel us to to give up *swadeshi* cloths? You cannot do it. Have you read history? Have you not read that the strength of the Hindu religious instinct was put to the test with the sword in one hand and beef in the other? Do not tease us too much, or we may be goaded into telling the truth. Do not redden your eyes any longer. The days are gone by when reddening of the eyes used to strike terror. Do you mean to kill us? We who are always prepared to face death, who are dying annually by the lakh from cholera, plague, malaria and famine, are not afraid to die. If the mad suggestion to levy a heavy Excise duty on cotton fabrics should ever be carried out, we will begin to study the *Ramayana*, and with *Jai Ram* in our mouths begin to wear the bark of trees. What we have once given up, we will not touch any more.

DAILY HITAVADI. Sept. 17th, 1909.

93. Referring to the article headed "The Boycott" which recently appeared in the *Englishman*, the *Daily Hitavadi* [Calcutta] of the 17th September writes:—

The *Englishman* on the boycott.

May the *Englishman* live long! From what we have heard said by the *Englishman*, we shall be justified in asking Lord Minto what sort of a thing his "Honest *swadeshi*" is. If the *swadeshi* be injurious to English interests, what kind of a lollypop can this "honest *swadeshi*" be? What with the Bengali boycott and the German rivalry, the

English trader is indeed in a most perplexing situation. And it is no wonder that the *Englishman* should express grave concern at this. The mercantile community of Calcutta also appears to have been frightened by the difficulty. Considering that it is the merchants who practically rule this country, there is no knowing what oppression will be committed now that the merchants are in a panic. We thank the *Englishman* all the same for being outspoken.

HITAVADI, Sept. 17th, 1909.

94. Noticing the resolution reported to have been passed at a meeting recently held by some Musalmans at Lucknow who proposed to boycott the Legislative Councils, unless Musalmans were granted separate representation, the *Hitavadi* [Calcutta] of the 17th September says that many people take to boycott when necessary, though they blame others when they do so. The Government also boycotted the *Statesman* on one occasion. And now that the Bengalis boycott English goods, they are held up to blame.

Musalmans and the boycott.

DARUS SALTANAT, Sept. 17th, 1909.

95. The *Darus Saltanat* [Calcutta] of the 17th September continues its article on Hindus and Musalmans from its previous issue (*vide* page 1322 of last week's report), and quotes instances of Moghul Emperors marrying Hindu Princesses with liberty to the latter to stick to their parental religion in order to show that Hindu blood is flowing through the veins of the majority of the Muhammadans of India. The paper also goes on to show that Hindus were appointed not only to Civil, but high Military posts too.

Hindus and Musalmans.

ALPANCH, Sept. 16th, 1909.

96. As our Hindu brethern wish for the deliverance of India from the English, says the *Alpanch* [Bankipore] of the 16th September, so some of their leaders think of banishing the Musalmans from the country. Mr. Gokhale claims that his mission is to create a union between the Hindus and the Musalmans, nevertheless, he avails of every opportunity to declare that India is not the home of the Muhammadans. It is known to every one that very few of the Musalmans; came to India as conquerors, and the majority of such men married Hindu women. Many of the present generation of the Musalmans may therefore have Hindu blood flowing through their veins.

Mr. Gokhale and the Indian Musalmans.

Even supposing that the Musalmans in India have all come from foreign lands and settled here, cannot a country which they have been inhabiting for centuries be called their home? If not, our Hindu bretheren can have similarly no claim to India as their home, for after all they are not the aborigines of the country. The Muhammadans form the right eye of the country; an attempt to extirpate them would be equivalent to an attempt to deprive the country of its right eye. We are very much pained to find a patriot like Mr. Gokhale giving expressions to such ideas.

MIHIR-O-SUDHAKAR, Sept. 17th, 1909.

97. In a letter published in the *Mihir-o-Sudhakar* [Calcutta] of the 17th September, a correspondent points out that the proposal of enclosing the place of *Quorbani* by a wall is impracticable, inasmuch as the yearly increasing number of cows to be slaughtered would hardly be accommodated in the limited space, as also the cost of building a wall would be beyond the means of poor Muhammadans. It has been suggested that the slaughtering of cows forms no essential part of the Musalman religion, but that the practice is resorted to only to embitter Hindu feelings. Government should be reminded by the leaders of Muhammadan society that the suggestion is far from being true, and that the Hindu should not be allowed undue indulgence in this matter.

The performance of *Quorbani* and Hindu opposition to it.

BHARAT MITRA, Sept. 18th, 1909.

98. The *Bharat Mitra* [Calcutta] of the 18th September says that the prayer embodied in the memorial of Khurshedji Sohrabji of Jabbalpore is the heart-felt prayer of every Hindu, and is listened to with a source of great satisfaction to him. Any sensible man can realize the pain caused to the Hindus by cow-slaughter. The prayer is based on economical grounds, simply with a view that Government may not evade it under the pretext of religious interference. Every word of what is said in the memorial is correct and reasonable. The Conference held at Lucknow by the orders of the Lieutenant-Governor of the United Provinces did not consider this aspect of the question, and was according to many simply useless. No doubt so long as the

Preservation of the bovine species.

slaughter of the bovine species is not stopped by legislation, scarcity of ghee and milk will never disappear. On the other hand the species itself may disappear, and with it the Indians also for want of food. Will not the Viceroy duly consider the matter and devise some means of protecting the bovine animals, bearing in mind the terrible consequences that may otherwise follow.

BANGAVASI, Sept. 18th, 1909.

A petition to the Viceroy for the preservation of cows and buffaloes.

99. The *Bangabasi* [Calcutta] of the 18th September says that the petition submitted to His Excellency the Viceroy by Mr. Khurshedji Sorabji, Jeweller of Jubbulpore, praying that cows and she-buffalos should not be allowed to be slaughtered for the supply of meat to British soldiers, and that beef should be imported from Australia for this purpose, deserves every consideration. Crores of Hindus also join in the prayer that this should be done.

HINDI BANGVASI, Sept. 19th, 1909.

A representation against cow-killing.

100. In noticing that Mr. Khurshedji Sohrabji of Jubbalpore has submitted a representation to the Viceroy praying for prohibiting cow-killing in India, and importing beef for British soldiers from Australia, the *Hindi Bangavasi* [Calcutta] of the 19th September says that millions of Hindus are in sympathy with the representation, and asks if His Excellency will give consideration to it.

HITVARTA, Sept. 16th, 1909.

The Sheriff insulted by a white soldier.

101. In describing how Sir Prodyot Kumar Tagore, the Sheriff of Calcutta, was, while travelling on the East Indian Railway, struck with a bat by a soldier of the Gordon Highlanders, who wanted to enter his car which had been reserved beforehand, the *Hitvarta* [Calcutta] of the 16th, September observes :—

Now the question is, whether or not it was an insult to the Sheriff to receive a blow from the bat; if it was, will the Government make any arrangement to make amends for the insult offered to its official? Is it not an insult if it comes from a white official to one who is a native ?

BANGAVASI. Sept. 18th, 1909.

The alleged unruly conduct of British soldiers at Chandernagore.

102. Referring to the fracas at the Chandernagore Railway Station, in which some European soldiers were alleged to have attempted to forcibly enter into the reserved compartment occupied by Maharaja Sir Prodyot Kumar Tagore Kt., Mr. A. Chaudhuri and other gentlemen, the *Bangavasi* [Calcutta] of the 18th September observes:—

The soldiers have no doubt asked for pardon. But the question is whether this should be accepted. What would the new Commander-in-Chief say to such lawless conduct on the part of British soldiers?

BIR BHARAT, Sept. 19th, 1909.

Mr. O'Donnell's letter to the *India*.

103. After giving a translation of Mr. C. J. O'Donnell's letter printed in the *India*, the *Bir Bharat* [Calcutta] of the 19th September observes:—

We fully endorse the views of Mr. O'Donnell. Not less than 50 editors, printers and publishers have been sent to Jail in the course of the last two years; and one or two of them have been made to undergo hard labour too. Even admitting the difficulties that Lord Morley speaks of we cannot help saying that the severe treatment of the political prisoners referred to by Mr. O'Donnell in his letter is not calculated to remove the unrest in the country. Lord Morley may show any amount of liberalism in the administrative reforms, but it will prove useless in removing the unrest.

BHARAT MATRA, Sept. 18th, 1909.

Buddha's remains.

104. The *Bharat Mitra* [Calcutta] of the 18th September is very much pleased to see the Hindus and Musalmans of Delhi and Bankipore joining in the protest against the removal of Buddha's relics from the place of its discovery or the country, and remarks that such a union between the two communities in all matters would be highly beneficial to both.

At the Delhi meeting it was pointed out in a forcible speech that the relics if deposited in Peshawar, will attract visitors from China, Japan, etc., some of whom may settle in this country and infuse their spirit into the Indian youths. No country has more right to possess the relics than India. So if the prayers of the Indians in the matter is not listened to, they will think that the Government felt no scruple in disposing of them in the way it liked because of its professing a different religion.

105. The *Tirhut Samachar* [Muzaffarpur] of the 16th September strongly recommends the retention of Buddha's relics in India. If the Government is unwilling to pay the cost of the *Mundir* (a Pagoda) the Hindus and Buddhists would be glad to do so.

Buddha's remains.

TIRHUT SAMACHAR, Sept. 16th, 1909.

106. The *Basumati* [Calcutta] of the 18th September publishes a cartoon in which a man, meant to represent the Indian tax-payer, is shown as stooping under the weight of the piece of ordinance which he carries on his shoulder. And at the top of this piece of ordnance Lord Kitchener is shown sitting astride.

A cartoon.

BASUMATI, Sept. 18th, 1909.

107. The *Bir Bharat* [Calcutta] of the 19th September publishes the photo-block from the Bengali paper the *Basumati*, representing Lord Kitchener sitting on the muzzle of a big gun and placing the butt-end on the shoulder of an Indian peasant who feels crushed under its weight. The letter press is "Will this pattern not do?"

A photo-block.

BIR BHARAT, Sept. 19th, 1909.

108. The *Basumati* [Calcutta] of the 18th September cordially endorses Sir Bhal Chandra's recent appeal to Government as President of a public meeting at Bombay to furnish to Indian Medical men a career similar to that open to Indian lawyers, pointing out, by the way, that before the days of Lord Curzon, there used to be an Indian Professor at the Calcutta Medical College.

A career for Indian Medical men.

BASUMATI, Sept. 18th, 1909.

109. Noticing the return of Mr. Tilak to Mandalay Central Jail, the *Marwari* [Calcutta] of the 17th September observes:—Let us see how long the universally adored Mr. Tilak is destined to suffer.

Mr. Tilak.

MARWARI, Sept. 17th, 1909.

110. *Anent* the above, the *Bir Bharat* [Calcutta] of the 19th September remarks:—The Indian's prayer is: "Where ever, he lives, may he live in good health.

Ibid.

BIR BHARAT, Sept. 19th, 1909.

111. In referring to Mr. Aldred's statement in Court, when he was hauled up for having printed the *Indian Sociologist*, that he published that paper to uphold the free expression of opinion in England, the *Basumati* [Calcutta] of the 18th September writes that the English are great because there are found among them men of this stamp who sacrifice everything for the sake of their opinions.

Aldred, the printer of the *Indian Sociologist*.

BASUMATI, Sept. 18th, 1909.

URIYA PAPERS.

112. The *Uriya and Navasamvad* [Balasore] of the 8th September is sorry to state that the records of suit No. 104, with some other valuable documents, have mysteriously disappered from the office of the Balasore Munsif. This fact was known to the Munsif only, when he wanted the file to draw up a proceeding against Babu Shyama Charan Ghose, a Pleader of the Balasore Bar, who had identified a false personage calling himself Gangadhar Jana. The writer requests the District Judge of Cuttack to examine the matter carefully.

A mysterious disappearance of records from the Balasore Munsif's office.

URIYA AND NAVASAMVAD, Sept. 8th 1909.

113. The *Samvad Vahika* [Balasore] of the 9th September states that the agricultural property in parganas Bhera and Ankura is being reduced by the recurrence of the flood said to be caused by the raising of the embankment along the southern bank of the Baiturni river, in the Cuttack district. The writer suggests that the construction of a protective embankment on the Balasore side of the Baiturni river, and of one or two sluice gates in the protective embankment in Ankura to allow the flood-water to pass into the sea along the channels that have been shut up by the said embankment, may save the crops in those two parganas. The Matai river, which carries the excess flood-water into the sea is not sufficient for the purpose. The matter is important enough to engage the attention of the Public Works Department at once.

A proposal to prevent the destruction of crops in Bhera and Ankura parganas, in the Balasore district.

SAMVAD VAHIKA, Sept. 9th, 1909.

NILACHAL SAMACHAR, Sept. 10th, 1909.

Prospects of educated Uriyas willing to enter Government service in Madras.

114. Mr. Biswanath Misra, a correspondent of the *Nilachal Samachar* [Puri] of the 10th September, thanks the Government of Madras for recognising the certificates issued by the University of Calcutta, with a view to admit a certain number of qualified Uriyas into the public service of that Presidency, and suggests that the educated Uriya young men belonging to the Orissa Division should avail themselves of the opportunity thus presented to enter the service of the Madras Government by seeking appointments in the districts of Ganjam and Vizagapatam. The *Sambalpur Hitaishini* [Bamra] of the 11th September makes similar observations on the subject.

GARJATBASINI, Sept. 11th, 1909.

The question of hide trade encouraging the poisoning of cattle in the Garjat States discussed.

115. Mr. Wazedulla Senapati Rai having attempted to prove in the newspapers of Orissa that the system of leasing hides to merchants in the Garjat States of Orissa has encouraged *Panas* and other low castes to poison cattle with a view to secure hides, and has dissuaded the Garjat Chiefs from taking vigorous steps to punish this crime with the view to profit by hide trade, another correspondent attempts to prove in the columns of the *Garjatbasini* [Talcher] of the 11th September that so far as the Talcher State is concerned, the remarks of Mr. Wazedulla can never apply, for the intelligent Chief of Talcher has a firm hold on its administration and is ever watchful to preserve its prestige. It is true that the prevailing custom of the Hindus is to keep themselves aloof from any dealings in the hide trade, but the intelligent Chief of Talcher, though a Hindu, has reformed and progressive views on many matters and is prevented by economical considerations from putting any check on the hide trade in his State. What will he do with the hides of dead animals if not to dispose them of to the hide-merchants? As regards poisoning cattle, he never gives any opportunity to any one in his State to commit that crime.

SAMBALPUR HITAISHINI, Sept. 11th, 1909.

A liberal policy of the Gaekwar of Baroda approved.

116. The Gaekwar of Baroda having sacrificed a revenue of about five lakhs of rupees by abolishing the export and import duties on goods, despatched from and received in his state, the *Sambalpur Hitaishini* [Bamra] of the 11th September passes high encomium on the liberal policy of the Gaekwar, who has set a bright example to other Chiefs in India.

SAMBALPUR HITAISHINI, Sept. 11th, 1909.

The proposed motor car service between Cuttack and Sambalpur supported.

117. The *Sambalpur Hitaishini* [Bamra] of the 11th September supports the proposal of its contemporary of the *Garjatbasini* to organise a motor-car service on the road between Cuttack and Sambalpur and requests the Postal Department of Government to take lead in the matter. The writer points out by facts and figures that the Postal Department will not be a loser by entering into this undertaking.

UTKALDARTA, Sept. 11th, 1909.

Cattle poisoning in Khandpara.

118. Mr. Wazedulla Senapati Rai, a correspondent of the *Utkalbarta* [Calcutta] of the 11th September states that the *pans* and other low castes in the Khandpara State having taken steps to poison the Cattle of village people in that State with a view to procure their hides for the hide lessee in that State, the people of Khandpara made a representation on the subject to the Chief of that State, who, however, paid no attention to it. They then brought the matter to the notice of the Political Agent, the Commissioner and the Government, who, it is said, have called for an explanation on the point. In the meantime, the people of Khandpara have taken the law into their hands and have expelled all *pans* and *haris* on whom they had any suspicion from the jurisdiction of that State. The correspondent does not approve of the last procedure adopted by the people of Khandpara and observes that they should have waited until the decision of Government on the point was made known.

UTKALBARTA, 11th Sept. 1909.

An unknown cattle disease in Jajpur.

119. The *Utkalbarta* [Calcutta] of the 11th September states that the cattle in the Jajpur Subdivision of the Cuttack district are being attacked by an unknown disease, which has in many instances proved fatal. The cow or bullock attacked by the disease hardly lives a day or two.

120. The *Utkaldipika* [Calcutta] of the 11th September points out that the efforts of Government to suggest new methods of cultivation to the people by the use of better ploughs, stronger cattle, and more fertilising manure have not borne any fruit, because the average raiyat has no capital to profit by those lessons. To an average raiyat failure of rain means starvation, emigration, the breaking up of his family, the demolition of his ancestral hut, and all other troubles and evils which abject poverty brings in its train. In a year of seasonable rainfall his comforts do not rise higher than the standard of bare sustenance. He feels the ravages of inundation, which are worse than the sufferings due to drought. The former overtakes its victims without any notice, and leaves them homeless and starving. The periodical visitations of inundation and famine ought to be dealt with carefully and successfully before public energy and public funds are wasted in experiments that are meant to add to the income of the raiyat. The additional income of the raiyat from any improved method of cultivation will not compensate him for the loss that he sustains on account of floods and drought. To extend irrigation to every part of the country is impracticable from a financial point of view, and physically impossible in some parts of the country. Neither can the clouds be commanded to pour water whenever the raiyat wants it. The attention of the Agricultural Associations in the country is therefore drawn to this serious defect of the economical problem in Orissa, The remedy for all these evils must, therefore, be sought in relieving the present pressure on land. A portion of the population now engaged in agriculture should be induced to take to occupations which will bring them a more stable income.

A serious aspect of the economical problem in Orissa discussed.

121. The *Utkaldipika* [Cuttack] of the 11th September thanks Mr. Levinge, the Commissioner of Orissa, for appointing Babu Narayan Prasad Mitra as his Sarishtadar and Head-clerk, which post fell vacant on the demise of Mr. J. S. Raut. This appointment has given general satisfaction to the public, as Babu Narayan Prasad Mitra served as second clerk in that office for a period of 25 years and officiated as Sarishtadar and Head-clerk several times.

UTKALDIPIKA, Sept. 11th 1909.

A just and gracious act of Mr. Levinge giving satisfaction to the public.

122. The *Utkaldipika* [Cuttack] of the 11th September is of opinion that the rules promulgated by the Catcutta High Court governing the appointment and dismissal of muhurrirs serving in the offices of pleaders and mukhtears will lead to good results in the end. The rules are to take effect on 1st January 1910, from which date some improvement is expected to be seen in the cadre of the muhurrirs, who had hitherto no status in the estimation of the public. The rules can have good effect, only if the pleaders and mukhteors for whom they are meant join together to observe them carefully and scrupulously.

UTKALDIPIKA, Sept. 11th, 1909.

The rules governing the appointment and dismissal of pleaders, muhurrirs approved.

123. The *Utkaldipika* [Cuttack] of the 11th September approves of the benevolent policy of Government in assigning a pension of Rs. 50 per month for the benefit of Pandit Ramanath Tarkaratna, a Sanskrit scholar of Bengal. This policy fits in with the general practice of Eastern Emperors and Kings, and will no doubt be very much appreciated by the people of India. Besides, it is an encouragement to the students of Sanskrit literature, which governs the ideas and principles of the Indians through the medium of the Indian vernaculars that are to be looked upon as so many Sanskritic languages.

UTKALDIPIKA, Sept. 11th, 1909.

A benevolent policy of Government very much appreciated.

124. Referring to the sale of certain important zamindaris in the Cuttack district at the Cuttack Collectorate, on account of arrears of revenue due from them, the *Utkaldipika* [Cuttack] of the 11th September points out that these zamindaris fetched prices that were about four times the annual revenues charged on those States. Thus the value of zamindaris has depreciated on account of the settlement and revision settlement, which have uniformly reduced the profit of the zamindars, and have opened various sources of trouble for them.

UTKALDIPIKA, Sept. 11th, 1909.

Depreciation of the value of estates in Cuttack, due to settlement and revision settlement.

UTKALDIPIKA, Sept. 11th 1909.

A comment of the virulent party-spirit among the Balasore gentry,

125. The *Utkaldipika* [Cuttack] of the 11th September is sorry to find that some members of the Balasore Municipality, as also the Editor of *Samvad Vahika*, a weekly paper published in Balasore, have so far forgotten politeness as to grudge a vote of thanks to their estimable Chairman, Raja Baikuntha Nath De Bahadur, who, notwithstanding all his defects, has been serving the Balasore public in various public capacities for a large number of years without any remuneration. Party-spirit has blinded the good sense of the Balasore gentry, who are wasting their energies in attacking and reviling one another to no purpose.

UTKALDIPIKA, Sept. 11th, 1909.

Vital statistics of Bengal discussed.

126. Referring to the vital statistics in Bengal for last year, the *Utkaldipika* [Cuttack] of the 11th September agrees with the Sanitary Commissioner that the increase in mortality was mainly due to want of good food and pure water. The prices of food-stuffs in the country have run very high, and no good and sufficient sources of water-supply are available in the interior of the Indian districts. There are many existing tanks and wells in the country, which lie in a neglected state. The zamindars and raiyats have become so poor and resourceless as not to have sufficient means to repair them. The Government has entrusted the District Boards with the duties of providing drinking-water to the people; but the Boards have not sufficient funds for the purpose at their disposal. It is, therefore, the duty of Government to take some important steps to improve the purchasing power of the people and the sources of their water-supply, thereby arresting the progress of mortality in the country.

UTKALDIPIKA, Sept. 11th, 1909

Racial jealousy in Puri.

127. A correspondent of the *Utkaldipika* [Cuttack] of the 11th September points out that a few mischief-makers in Puri have been fanning the fire of discord between Bengalis and Uriyas. This racial jealousy is seen to work in the Puri Municipal Council, which should be the last place for the exercise of any such unworthy feeling. The Uriya Manager of the Puri temple, who is also a member of the Puri Municipality, has thus become a subject of party attack. The correspondent is of opinion that the Bengalis and Uriyas should work together in concert for the benefit of the public.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 25th September, 1909.

B. S. Press—25-9-1909—223X—97—J. A. M. and others.

[CONFIDENTIAL. No. 39 of 1909

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 25th September 1909.

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Nil.	

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	K. P. Chatterji, age 45, Brahmin ...	4,000
2	"Behar Herald" ...	Patna ...	Weekly ...	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore ...	Bi-weekly ...	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta ...	Daily ...	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna ...	Weekly ...	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot" ...	Calcutta ...	Daily ...	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire" ...	Ditto ...	Weekly ...	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror" ...	Ditto ...	Daily ...	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation" ...	Ditto ...	Weekly ...	N. N. Ghose, age 58, Bar-at-Law ...	500
10	"Indian Tit-Bits" ...	Ditto ...	Do. ...	Satis Ch. Mukerjee *alias* M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya ...	Do. ...	Jugal Kishore, age 36, Kayastha ...	500
12	"Moslem Chronicle" ...	Calcutta ...	Do. ...	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Mussalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal" ...	Cuttack ...	Do. ...	Kherode Ch. Roy Chowdhry, age 68, retired Head-master of a Government College.	400
16	"Telegraph" ...	Calcutta ...	Do. ...	Satyendra Nath Bose, B.A., age 31 ...	3,000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

1	"Day's News" ...	Calcutta ...	Daily ...	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin" ...	Ditto ...	Weekly ...	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
3	"National Daily" ...	Ditto ...	Daily ...	Babu Premananda Bharati, age 50, Hindu	500

II.—Home Administration.

(*a*)—*Police.*

873. Commenting on the Resolution of the Bengal Government on last year's Police Administration, the *Amrita Bazar Patrika* declares that the undeserved and one-sided eulogy bestowed on the police not only serves no useful purpose but defeats the very object the authorities are anxious to attain. It is astounding that the mighty British Government in India should attach such unusual importance to a few criminal acts engineered by only a knot of youths, mostly lads in their teens, when it has tided over far graver crises, under very trying circumstances, without making the police irresistible and resorting to any "special weapons." This is all the more surprising as the governing authorities in those days were not so strong and the people not so thoroughly disarmed and emasculated as now. Next to the sepoy rebellion, the Wahabi conspiracy was the most serious movement set on foot to subvert British rule. The authorities, however, not only succeeded in unearthing and suppressing the conspiracy, but removing from the minds of the people the poison of disaffection which had been scattered broadcast throughout the continent by Wahabi preachers. And this apparently impossible task was accomplished by following the policy of Lord Canning, the essence of which was that Government should not display any nervousness or yield to anything like sensationalism. There was no terrifying raiding of houses, no gigantic hauls which afterwards proved to be "horse's eggs," no detention of respectable men in solitary confinement on mere suspicion, and no display of panic and unreasoning nervousness. The whole matter, in short, was soon buried in oblivion. Indeed, though there was actual fighting, and a Viceroy and Chief Justice were cruelly assassinated, no drastic law was introduced in the statute book to keep alive the memory of the grave crisis.

Amrita Bazar Patrika, 11th Sept. 1909.

Wahabi conspiracy and present political crime.

874. Commenting on the Administration Report of the Bengal Police, the *Hindoo Patriot* says the fact can hardly be ignored that the Government is justified in charging the people for their lack of co-operation without which, His Honour rightly observes, it is hopeless to expect that the police will attain to the same degree of efficiency as it has reached in other countries. But there are causes which have debarred the people at large from coming forward to help the authorities in the matter of police investigation regarding political crimes. The fault lies more with the system, and until that defect is removed, what is needed towards securing efficient police administration cannot be gained. Let there be a general enlistment of volunteers for watching the movements of political criminals, and if there be no ready response for enlistment, the people can then be accused of a deficient standard of public spirit.

Hindoo Patriot 11th Sept. 1909.

The Bengal Police.

875. In continuation of its previous article on the Bengal Police Administration Report, the *Amrita Bazar Patrika* sarcastically observes that although, to the casual observer the Manicktolla conspiracy and the cases of outrage enumerated in the Inspector-General's Report, only indicate a slight puff of wind here and there, to the trained eye of the police they reveal the brewing of a terrible tornado which, unless guarded against, would desolate the whole country. The people laugh at these fears which they regard as groundless. They know that excess and disorder of any kind, not to speak of sanguinary violence, are abhorrent to the instincts of the population. Their creed and traditions are opposed to anything in the nature of anarchism. There are no doubt unruly elements in the populace, but they are too insignificant to count. The Manicktollah plot went no further than met the eye. The murders and other outrages were local and isolated manifestations of a type of insanity, and had neither deep roots under ground nor

Amrita Bazar Patrika, 16th Sept. 1909.

The Police painted by their Chief.

far-reaching branches overhead. The people are convinced that in this matter the police have let their imagination run away with them. And not only the police, but a considerable portion of the ruling authorities as well, appear to have taken the existence of a widespread seditious organization for granted. That the police are fearfully in the wrong, and that the people are right is shown by the report itself. Referring to the list of political outrages published in the report, the journal puts it to the Inspector-General himself whether, on a dispassionate consideration of all circumstances, the theory of a vast criminal organisation can stand on the basis of these less than a dozen widely scattered occurrences. Much is made of the dacoities, but in how many cases have the police been able to make good the charge? The Morehal dacoity case mentioned as a typical case shows more the tendency of the police to run in innocent people they suspect, than that "the dacoity branch of the organisation was very extensive."

HINDOO PATRIOT, 17th Sept. 1909.

The Resolution of the Punjab Government in vindication of the Police.

876. Commenting on the Resolution of the Punjab Government on the Chief Court's judgment in Gulab Banu's case, the *Hindoo Patriot* taking into consideration that the decision of a Chief Court is so easily liable to be found fault with by the executive, arrives at the conclusion that the highest tribunal of any province ought to be a High Court consisting of a majority of Barristers and Vakil Judges whose decision may not be impeached. What strikes the journal in this connection is how far it is meet and proper to have the highest judiciary under executive power. Under such circumstances it is not improbable that Judicial officers may seek to keep the executive in good humour. It is therefore not improbable that after this Resolution the Chief Court Judges may be cautious enough not to offend the police in any way. Nor is it unlikely that the latter will in consequence be masters of the situation, which is not a very happy prospect for the country. In Bengal the judiciary has been advised not to make any public comment on remissness on the part of the police, while in the Punjab the Executive Government sits in judgment on the Chief Court for pointing out what it considered a failing on the part of the police. Consequently in every direction there is indication to patronise the police.

BENGALEE, 16th Sept. 1909.

The people and the police.

877. Rakhalraj De, writing to the *Bengalee* with regard to co-operation, says that the people are ready to lend the police their most cordial help and support, but the latter are wanting in willingness to borrow it of the former. What they do want is to inspire the people with fear and dread, and they have succeeded in doing so. Fear and dread, help and support, can never co-exist. Where one appears the other beats a hasty retreat. The police having gained possession of the one, have consequently failed to secure the other. It cannot be alleged that the people dread the police for nothing; they have good ground for their fear. Rude and insolent behaviour, gratuitous insult, oppression, harassment and extortion are what they mostly receive from the police. These are things not to be courted and enjoyed, but to be avoided as poison. Are the people to blame if they seek to keep out of the way of the police, in order to avoid those things which can be welcome to none? Government ought to take the regeneration of the police in hand without uttering any more undignified complaint.

BENGALEE, 17th Sept. 1909.

Truths and half-truths. The case of Gulab Banu.

878. "T. S.," writing to the *Bengalee* with reference to the Punjab Government's Resolution on the judgment of the Chief Court with regard to the alleged torture inflicted on Gulab Banu by the police in order to extract a confession, states that the diametrically opposed views held by the Judicial and Executive heads is due not to the facts of the case, but to the state of mind brought to bear upon the facts. If it is the mind that differs, the public must surely attach greater weight and value to a mind judicially trained and experienced. Sir Louis Dane's executive judgment must, therefore, be discarded as something not only worthless but positively harmful to his Government as well as to the dignity of the highest tribunal in the land. All right-minded people cannot but regard Sir Louis Dane's position as very unfortunate inspite of the dash and boldness he has shown in cutting across the judgment of the Hon'ble Judges. It will be interesting to see whether Bengal will take a leaf out of the

book of the Punjab. Here too there is the clearest pronouncements of the High Court in the Midnapore conspiracy case, and at the same time the sad spectacle of a Divisional Commissioner holding an all-embracing confidential enquiry into points that have already been settled by the highest judicial authorities in the land. All eyes are, therefore, now rivetted upon Sir Edward Baker to see how he acquits himself in such a difficult task.

(*b*)—*Working of the Courts.*

879. According to the *Bengalee* one of the worst fruits of the partition has been the utter demoralisation of the administration of the new Province and its violent departure from the best traditions of British rule. The poison has infected even the courts of law, and the journal desires to call prominent attention to a case which strongly supports this view. An old mukhtear, living at Patuakhali, in the district of Barisal, had given shelter to a homeless stranger who eventually died of cholera. There being some delay in the disposal of the corpse, the mukhtear was prosecuted and sent to jail for a week. And so great has been the demoralisation which pervades the service in the new Province that, despite the order of the District Magistrate for his release on bail, the man was kept in *hajat*. The Subdivisional Magistrate of Patuakhali was clearly guilty of wrongful confinement, and it is hoped the mukhtear will teach him the lesson he so badly needs.

BENGALEE, 16th Sept. 1909.

The partition and its fruits.

880. The *Amrita Bazar Patrika* declares that the Indian law on sedition is most elastic, thanks to the different interpretations given to the section by different Judges. One Judge defines "disaffection" as "want of affection," and another holds all Europeans to be members of Government in disposing of a sedition case. Nevertheless the conviction of Mr. Gadgil for sedition in connection with his dissertation in the "Deshsevak" on the hollowness of honorific distinctions has come as a great surprise to the journal. It has read an English translation of the article, and if that could be made to fall within the purview of the sedition law, all embracing as it has been construed to be, it would be no exaggeration to say that Indian newspapers exist on sufferance only. It is hoped the matter will not be allowed to rest here, but will be carried to the High Court for final decision. Although several conductors of the Deshsevak have been harassed in various ways, the last instance is beyond precedent or parallel.

AMRITA BAZAR PATRIKA, 16th Sept. 1909.

Indian sedition law.

881. The *Amrita Bazar Patrika* states that the attempts on the part of certain Local Governments, with the supposed approval of the Government of India, to whitewash the conduct of the police condemned by the highest judicial tribunals cannot but create alarm and consternation among the people. Indians cannot bear or afford to see the High Courts interfered with or belittled by the heads of the executive Governments. The manner in which the Lieutenant-Governors of the Punjab and Bengal have dealt with the judicial findings of their respective highest tribunals is not calculated to promote the cause of good Government. If the action of the Lieutenant-Governor of the Punjab in criticising the judgment of the Chief Court in the Attock Police torture case is not an attempt on the part of the head of the executive Government to lower the Chief Court and interfere with its judicial proceedings, the journal does not know what is. A graver situation than this cannot be conceived. Does His Honour possess the right of such criticism? The journal is of opinion that he does not. For, in that case, the Chief Court becomes only an instrument in the hands of the executive Government and losses all its independence. Sir Louis Dane has commented on, and adversely criticised the judgment of the Chief Court with the evident object of defending the police at any cost. In forming his opinion, His Honour had to rely on the version of the very police who were on thier trial, and, therefore, interested parties. Surely as ordinary human beings they were not expected to condemn themselves by acknowledging their shortcomings. There is no wonder that the Lieutenant-Governor, as a champion

AMRITA BAZAR PATRIKA, 17th Sept. 1909.

Subordination of the Judiciary by the Executive.

of the police, who are his subordinates, was unconsciously biassed in their favour and therefore disposed to overlook their faults. And what could be the value of the mere opinion of an Executive officer in a criminal case, in face of the well considered judicial finding of a learned Judge? The journal wonders it does not occur to the authorities that they are not enhancing their reputation by thus standing up for the judicially-condemned policemen. Not only has the Lieutenant-Governor tried to whitewash the conduct of the latter in spite of the Chief Court's condemnation of it, but the poor woman—Gulab Banu—has been condemned to infamy. It is in this fair and intelligent manner that those in power in India sometimes argue on momentous matters! Although the Bengal Government has not sat in judgment on the Calcutta High Court, its remarks on the Midnapore case in the last Resolution on the Police Administration Report are a clear questioning of the judicial findings of the latter. The deputation of the Commissioner of the Division to enquire into the Midnapore affair is tantamount to the deputation of the executive head of the Division to go beyond the decision of the first judicial tribunal in India. The journal is of opinion that the time has come when all the learned Judges of the Indian High Courts and Chief Courts should combine and protest against these arbitrary executive attempts at interference with their legitimate duties.

BENGALEE, 17th Sept. 1909.

The manufacture of sedition.

882. The *Bengalee* publishes, side by side, the official translation of "Amar Desh," which was recently placed before the High Court, and the correct translation of the same song in which there has been no official manipulation. The objectionable word "brand"—meaning the brand of foreign subjection—appears twice in the official translation, but does not occur in the original nor in the translation in which the police have had no hand. The journal enquires how it is that this word came to find a place in the official translation? The conclusion is irresistible that the object is to convert this highly patriotic song into an effusive outpouring of seditious sentiment. The journal is amazed at the unblushing audacity of the translator and still more at the official action which has been taken based apparently on this translation. If the journal's translation is correct, the Commissioner of Police has done an injustice, which is liable to correction by the High Court in stopping the singing of this song on the public stage and its being recorded in gramaphones.

BENGALEE, 18th Sept, 1909.

Government liquor trade in Bengal.

883. Commenting on Mr. Geake's report on Excise adminstration in Bengal, the *Bengalee* declares the Board of Revenue's comment on the sentences passed by trying Magistrates, which the Board consider inadequate, is another amazing instance of the interference of the Executive Government with the discretion of the law courts and of its desire to make them subserve its purposes. The trying Magistrates may be safely trusted to administer the law with regard to such petty matters in the best interests of Society, and any exhortation conveyed to them in a Government despatch, would only tend to rob them of their judicial independence and dignity.

AMRITA BAZAR PATRIKA, 20th Sept. 1909.

Executive encroachment on Judicial independence.

884. In a previous article, the *Amrita Bazar Patrika* has endeavoured to show how the recent action of the Bengal Government with regard to the Midnapore affair is likely to hurt the dignity of the Calcutta High Court. The matter is of the gravest importance to the people of India, as it is these tribunals which protect the liberties of Indians when threatened by the erratic ways of officials. No wonder they view with alarm the attempts at gradual ascendency on the part of the executive over the judiciary. Indeed the latter has come to feel itself quite helpless in these days. Local Governments have now come to believe that they have the privilege of lording it over the highest judicial tribunals in their respective provinces, and that they have got a *carte-blanche* from the Secretary of State to interfere in any way they chose with the acts of Judicial officers. Englishmen in India have apparently lost that keen sense of justice for which their race is famous. Justice should not under any conditions be allowed to be subordinate to policy for the convenience of the Executive officers. The whole country looks to the Calcutta High Court, presided over as it is by a Chief Justice of Sir Lawrence Jenkins' calibre, to take the lead in the inauguration of a movement for upholding the

dignity and independence of the judicial courts in India, which is urgently needed in the interests of good Government in the country.

(g)—Railways and Communications, including Canals and Irrigation.

885. The *Bengalee* states that the absence of suitable refreshment-rooms where cooked food may be served to Indian Railway passengers, is one of the most crying needs of the Indian public. Of European refreshment-rooms there are quite a number, and ample facilities are afforded to those charged with their management. The journal asks in the name of fairness and commonsense, why equal facilities should not be afforded to persons willing to open Indian refreshment-rooms. The anomaly and injustice are so apparent that the journal is surprised that the Railway Board and Government have not taken up this matter with a view to its final and definite settlement. This want is almost a scandal and a blot on the Railway Administration. It is not an insoluble problem, a little sympathy and power of organization being all that is necessary.

BENGALEE, 17th Sept. 1909.

Refreshment-rooms for Indian Railway passengers.

(h)—General.

886. The *Amrita Bazar Patrika* states that Mr. C. J. O'Donnell, M.P., has done a public service by drawing a distinction between "political crime" and "crimeless sedition in his letter to "India." The journal, however, thinks he is not correct when he says that "both exist at the present moment in India." For this conveys the idea that political crime is as much rampant here as crimeless sedition, which is not the case. What he should have said is that but for the insane doings of half a dozen hare-brained youths political crime would not have been heard of in India. As regards crimeless sedition, the Indian sedition law is such a wonderful mechanism that with its help like the famous Burmese shoe which fits every foot, almost any writing or speech may be construed into a seditions libel. A person convicted of seditious libel in England is treated as a misdemeanant of the first class. But here in India he is often hand-cuffed when arrested by the police and even when he is on his trial before a Magistrate or a Judge, and has to labour like a thief or a cut-throat when punished with three years' rigorous imprisonment in lieu of transportation. Then again an Indian journalist or speaker is liable to be transported for life for simply writing or speaking a few penalized expressions! Can any Englishman answer this question? Since an Indian is as much the subject of King Edward as an Englishman, why should three years' rigorous imprisonment or transportation for life be the punishment for the former and only two years' imprisonment for the latter, who should, in addition, be treated as a first class misdemeanant? The Indian has not even the privilege of being treated as a non-labouring prisoner! Two years' simple imprisonment, as in England, would be sufficient punishment here also. By punishing with transportation for life or for a long period, or by meting out the treatment accorded the worst criminal, the authorities only create the very feeling of discontent which they seek to eradicate.

AMRITA BAZAR PATRIKA, 21st Sept. 1909.

Mr. O'Donnell on political offenders in India.

III.—LEGISLATION.

887. The *Bengalee* enquires whether, as insinuated by the *Englishman*, it is really proposed to interfere with the method of social ostracism, which is sometimes resorted to as a means of protection for home-made articles, by legislation. The journal can conceive of no more supremely unwise step, for it will strike at the root of the strongest popular feelings, bound up with their deepest social and religious convictions. The *Englishman*, in the course of its aberrations, has said many insane things, but it has beaten its record in its latest effusions in

BENGALEE, 19th Sept. 1909.

The crusade against *swadeshism*.

this respect. The journal would not have thought it necessary to refer to this matter, were it not for the apprehension that it feels, from its experience of the past that the official conscience somehow or other gravitates to the views of the *Englishman* and eventually surrenders to its domination. The *Englishman* more than any other agency is responsible for the present unrest, having by its writings widened the alienation and aggravated a situation already sufficiently grave.

G. C. DENHAM,

Special Asst. to the Deputy Inspr.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
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